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ABSTRACT

This 10-lesson curriculum unit provides teachers with some basic tools to help Latino students improve their communication skills. Primary goals are to help students analyze how a person's belief system affects the communication process, and to develop and improve decision-making and communication skills. The following key components are included in each lesson: (1) a "Dicho," a Spanish saying or proverb that sets the tone of the lesson; (2) background and rationale; (3) teacher preparation; (4) time; (5) outline of activities; (6) procedure; (7) summary; (8) homework; and (9) student activity sheets. The following lessons are included: (1) "Communication as a Process"; (2) "Communication across Generations"; (3) Communication between Boys and Girls"; (4) "Culture and Communication"; (5) "The Values Auction," which examines how people's values affect the communication process; (6) "Communicating With Respect"; (7) "Listening with Respect"; (8) "Accepting and Expressing Feelings"; (9) "Thinking and Communicating"; and (10) "Final Circle," which discusses how to communicate and get along with someone who doesn't think the way you do. Spanish language is used throughout the curriculum in a way that reflects how Spanish is naturally incorporated into the daily lives of Hispanic Americans. The following materials are appended: (1) a historical and ethnic profile of Latinos or Hispanic ethnic groups in the United States; (2) demographic trends and family life issues concerning Latinos; (3) student workbook features; (4) a Spanish surnames list; (5) a Spanish word list; (6) a glossary of special terms; (7) parent participation sheets, in both Spanish and English; and (8) a list of 18 references. The separate 67-page "Student Workbook" matching with this curriculum unit has been combined here to form one document. The workbook contains all of the lesson dichos, student activity sheets, a glossary of special terms, a Spanish word list, and a list of Spanish surnames. (FMW)

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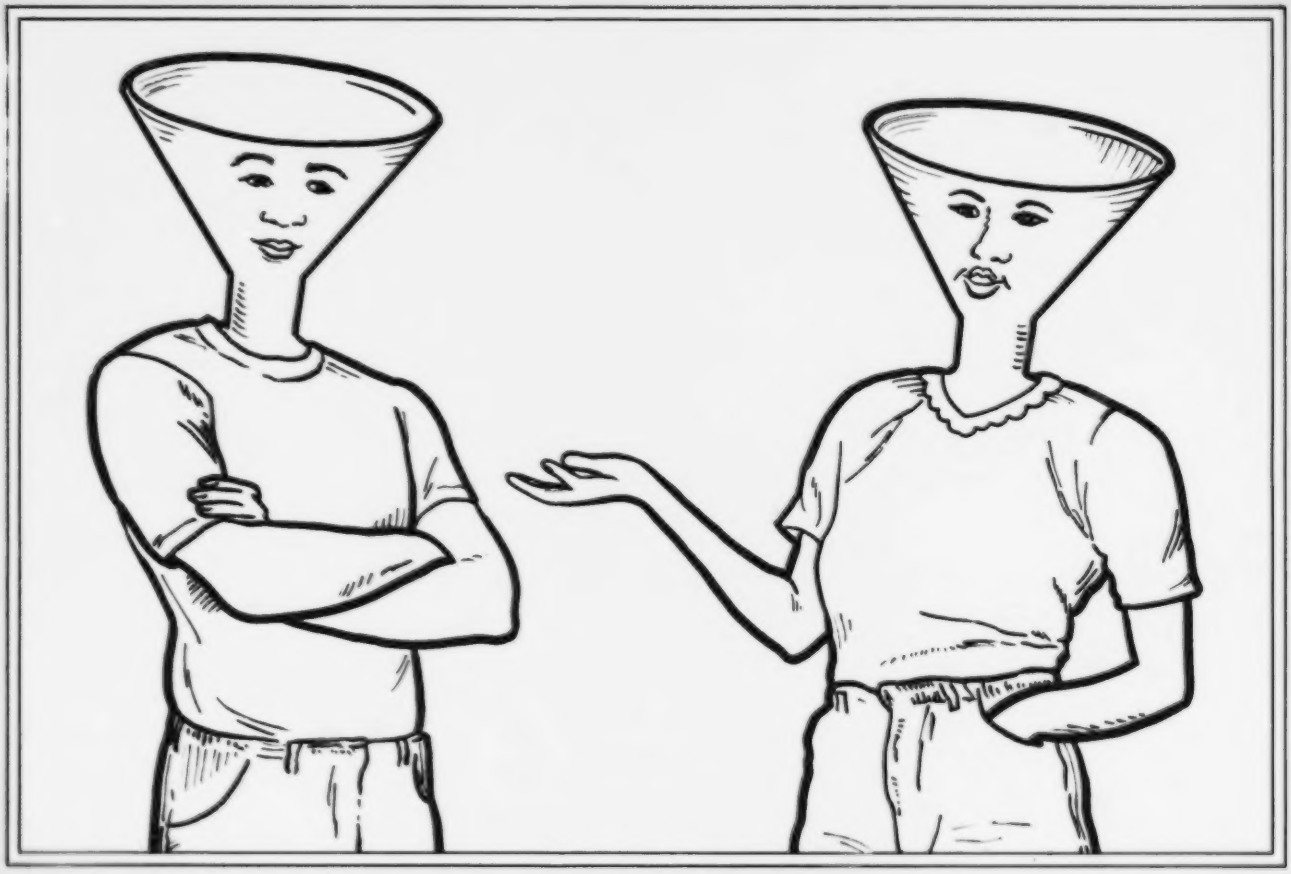
CURRICULUM UNIT

La Comunicación



Gene T. Chávez, Ed D

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Latino Family Life Education Curriculum Series

La Comunicación

CURRICULUM UNIT

Gene T. Chávez, EdD

Illustrations by Ron Salinas

Latino Family Life Education Curriculum Series

Ana Consuelo Matiella, MA
Series Editor

Network Publications, a division of ETR Associates
Santa Cruz, CA 1989

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Preface and Acknowledgments

ETR Associates is grateful to the Carnegie Corporation of New York for the initial funding of The Latino Family Life Education Curriculum Series. The development of the first three units of the series—*Cultural Pride, La Familia* and *La Comunicación*—marks the beginning of a long overdue and important educational process, one that we are committed to nurture and develop. As ETR continues in the development of the Latino Family Life Education Curriculum Series, the hope and commitment is to genuinely represent the cultural richness of the population that it is intended for.

Author Acknowledgments

The author would like to gratefully acknowledge Sonia Raquel Rosario, MPA, of Overland Park, Kansas, for important contributions to these materials. She not only knows about communication, she demonstrates it by being an effective communicator. Without her ideas for student communication exercises found within the curriculum unit, the materials would have been far less complete.

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The suggestion for a curriculum unit on communication as part of the Latino Family Life Education Curriculum Series came from the Core Advisory Group. The inspiration to complete the work came from Ana Consuelo Matiella's excellent preceding works: *Cultural Pride* and *La Familia.*

Editor's Note

The term Latino has been chosen as the cultural identity label for this curriculum because we believe this is the term that not only acknowledges our Spanish roots but also acknowledges our indigenous roots in the diverse cultures of Latin America and Africa. As Latinos, we have many things in common: our mother tongue, our Spanish ancestors, our strong sense of family, our respect for tradition, and our historical involvement and evolvement with Catholicism and its interpretation thereof.

There are many different opinions and feelings about cultural identity labels, and we strongly encourage you to find out what your students and participants wish to be called. Use whatever term is most appropriate and reflective of the

group you are addressing.

It is very unlikely that there will ever be agreement on one label for all Latinos. There are two main reasons for this. One is that although we have many things in common, we come from diverse and separate cultures and socio-political realities. The other is that we continue to assert our desire to preserve and respect our individual and unique cultural identities.

Cultural identity labels are very important, as important as a person's name. To effectively work with this population it is essential to be sensitive to each person's self-identity.

The author and ETR Associates wish to thank both the Core Advisory Group for their guidance and suggestions, and the National Review Group for their involvement in the design and evaluation of the Latino Family Life Education Curriculum Series.

The Latino Family Life Education Curriculum Core Advisory Group

The following members of the Core Advisory Group, in addition to participating in conceptualization and design of the Latino Family Life Education Series, evaluated and critiqued the first two curriculum units of the series: *Cultural Pride* and *La Familia*. The role they played was a very special one as each unit will continue to reflect their educational philosophy and point of view.

Berta Capo
Teacher
Little Havana Institute
Miami, Florida

Gene Chávez
Executive Director
Center for Multicultural Outreach
Kansas City College and Bible School
Overland Park, Kansas

Carmen Chico
Teacher
Cambridge Public Schools
Cambridge, Massachusetts

Charlene Doria Ortiz
Consultant on Multicultural Education
and Drug Abuse Prevention
Austin, Texas

Peter Raptis
Teacher
Safford Junior High School
Tucson, Arizona

John I. Wilson
Teacher
Representative of the National
Education Association
Raleigh, North Carolina

Our special thanks to the five educators who acted as reviewers for *La Comunicación Curriculum Unit:*

Carmen Chico
Teacher
Cambridge Public Schools
Cambridge, Massachusetts

Isabel R. Cruz, MA
Bilingual Educator
Lindenhurst, New York

Maria Natera, EdD
Educational Consultant
Aptos, California

Sonia Nieto, PhD
Professor and Curriculum Specialist
Education Department
University of Massachusetts
Amherst, Massachusetts

Ike Trevino
CDC Field Coordinator
National Coalition of Advocates for Students
Boston, Massachusetts

National Review Group

Manuel Casas, PhD
Psychologist
School of Education
University of California, Santa Barbara
Santa Barbara, California

Isabel R. Cruz, MA
Bilingual Educator
Lindenhurst, New York

María Fernández
Teacher
Faye Ross Junior High School
Artesia, California

Angie Soler Galiano, PhD
Educational Program Coordinator
Bureau of School and Program Development
Connecticut State Department of Education
Hartford, Connecticut

Patricia Gómez-Lopp
Family Health Educator
Coalition Concerned with Adolescent Pregnancy
Santa Ana, California

Christina Gonzales, PhD
Assistant Professor
Rutgers University
New Brunswick, New Jersey

Beatriz Gracia
Coordinator for Bilingual Education
Brownsville School District
Brownsville, Texas

Bernice Medina Gutiérrez, MSW, ACSW
Mental Health Specialist
Albuquerque Public Schools
Albuquerque, New Mexico

Alida Pastoriza Maldonado
Professor
City University of New York
Bronx, New York

Angel Luis Martínez
Family Planning Consultant
San Francisco, California

Carmen Medina, MPH
Mental Health Specialist
Florida Department of Health
and Rehabilitation
Miami Beach, Florida

Carmen Arreaga Meyer, PhD
Teacher Trainer, Bilingual Educator
Juniper Gardens Children's Project
University of Kansas
Leawood, Kansas

Wilma Montañez
Community Health Educator
Berkeley, California

Edgar Quiroz
Community Health Specialist
Kaiser Foundation
San Francisco, California

Vilma Sabella
Teacher
Tampa Public Schools
Tampa, Florida

Jerry Tello, PhD
Psychologist
Los Angeles, California

Sharon Watts
Assistant Supervisor of Foreign
Languages
Omaha Public Schools
Omaha, Nebraska

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ETR Associates staff involved in the design, coordination and writing of the *Cultural Pride, La Familia* and *La Comunicación* units:

Julia Chiapella
Kay Clark
Wilma Espinoza
Sarah Lamb
Sandra Orwitz Ludlow
Kathleen Middleton
Mary Nelson
Ricardo Perugorría
Liz Raptis Picco
Jane Robles
John Rodriguez
Lance Sprague

Background to the Latino Family Life Education Curriculum Series

The Latino Family Life Education Curriculum Series was conceived by ETR staff and leading Latino educators in response to a question asked by family life educators throughout the United States: "How can we begin to make family life education culturally relevant and appropriate for Latino students?"

The project that laid the foundation for the development of the Latino FLE curriculum series was the "Latino Policy and Program Guidelines Project" funded by the General Service Foundation in 1985. The goals of the project were to develop policy and program guidelines to assist school districts in providing culturally relevant family life education for Latino students, and to promote better decisions about sexuality and pregnancy as a crucial step toward reducing societal and cultural barriers to education and success of Latino youth in the United States. The project was developed in order to: (1) identify the issues of family life and sex education that have unique implications for Latino students; and (2) to develop a cohesive statement of policy and program guidelines for the successful adaptation of family life education to meet those needs.

At the outset of that project, ETR staff conducted an extensive national search of family life and sex education curricula and materials in order to determine the resources then available to classroom teachers that were meeting the needs of Latino students. It was found that few materials addressed the cultural issues, and even fewer addressed cultural issues within a heterogeneous family life or sex education course. A review of the literature and curricula for bilingual education revealed little attention to family life education.

Subsequent to this national search, ETR Associates worked with Claire Brindis, DrPH, of the Institute for Health Policy Studies, University of California, San Francisco, and Manuel Casas, PhD, of the University of California, Santa Barbara to research the relevant psychological, sociological, educational, historical and demographic literature on Latinos in the United States. A synthesis of their findings and the implications for teaching family life education to Latino students provided the basis for development of a program and policy guidelines manual.

ETR Associates also surveyed 80 California schools with high populations of Latino

students in order to identify how schools were adapting family life education for their Latino students. Interviews were held with individual teachers, parents and students to ascertain the needs of Latino students in family life education. That survey revealed that only three schools in California had even attempted to adapt family life curricula to the needs of their Latino students.

An advisory committee of eleven leading Latino family life educators was formed to provide expert guidance on the development of a manual of policies and guidelines and the identification of critical issues affecting the family life education of Latino students. After a review and compilation of the national search results, site visits and surveys of school districts, the Advisory Committee identified the critical issues most important in the provision of family life education to Latino students and made recommendations.

Three recommendations that were deemed as having the highest priority laid the foundation and conceptual framework for the Latino Family Life Education Curriculum Series. They are as follows:

1. Participatory classroom activities used in family life education classes should reflect the culture, background, situations and language of the student audience.
2. Teachers in predominantly Latino classrooms need additional materials, training and preparation in order to feel more able to teach Latino students in a more culturally sensitive manner.
3. Family life education for Latino students should include information and activities that address four content areas: (1) Cultural Pride; (2) The Family; (3) Effective Communication; and (4) Self-Esteem.

It is these four content areas which form the core of the Latino Family Life Education Curriculum Series.

The final step in the above-referenced project was to compile findings from the California survey and site visits, the work of Drs. Brindis and Casas, the Advisory Committee and ETR Associates Project Coordinator Nancy Abbey, into a manual and summary report. The summary report is entitled "Family Life Education for Latinos: Practical Guidelines for Schools." Selected materials from the summary report are provided in the Appendix section of this curriculum unit.

A special thanks to the members of the Policy and Program Guidelines Project Advisory Committee and ETR staff is in order.

Project Advisory Committee

Lisa Correa-Mickel
Wilma Espinoza
Patricia Gómez-Lopp
Debra Hansen-Arce
Susana Hennessey
Louis Hernández
Wilma Montañez
Alida Pastoriza-Maldonado
Edgar Quiroz
Concepción Tadeo
Jerry Tello

ETR Staff and Consultants

Nancy Abbey
Claire Brindis, DrPH
Manuel Casas, PhD
Sara Schoonmaker

Introduction to the Latino Family Life Education Curriculum Series

For decades educators have been struggling with the challenge of how to make school curricula more appropriate and relevant to Latino students. A rise in teenage pregnancy rates and poor academic performance, often resulting in disproportionately high drop out rates, attest to the difficulties we have in meeting the needs of Latino students.

Those of us who are charged with educating Latinos know that a compelling need exists to provide them with greater and more positive opportunities that will empower them to overcome some of these barriers to their success.

The Latino Family Life Education Curriculum Series was developed in order to strengthen Latino students' self-esteem and self-concept and to begin to lay the groundwork for preventing high-risk behaviors. Family life education provides an opportune setting in which students can learn to develop skills and identify personal strengths that can improve the quality of their lives.

We hope that the Latino Family Life Education Curriculum Series can serve to make more treatable some of the problem issues that Latino students must confront in our society.

The Latino Family Life Education Curriculum Series currently consists of three curriculum units: *Cultural Pride, La Familia* and *La Comunicación. Cultural Pride* is the core unit and the first one developed. It sets the pace for the rest of the curriculum units and we recommend that educators use *Cultural Pride* as the lead unit. *Cultural Pride* is designed to strengthen Latino students' self-esteem at the roots of their identity, through a strong affirmation of family and culture. The second unit, *La Familia*, is designed to enhance students' self-esteem through the exploration of the family and affirmation of family strengths. The third unit, *La Comunicación*, strengthens students' communication and decision making skills.

How to Use La Comunicación Curriculum Unit

Introduction

La Comunicación was developed to provide teachers and others who work with Latino youth with some basic tools to help students improve their communication skills. The unit affirms that effective communication is the foundation for developing satisfying relationships with all kinds of people.

The core rationale for this curriculum unit is that there are many sociocultural variables that affect how we communicate with others. All of us communicate after we have received information and have filtered it through our own perception of reality. In order to enhance our communication skills, it is important that we first become aware of ourselves and our perceptions. This includes our culture, our values, and other belief systems that may influence us. Once we become aware of these variables, we are better able to enhance our sensitivity to others.

La Comunicación has two primary purposes:
- to help students analyze how a person's belief system affects the communication process; and
- to develop and improve decision-making and communications skills based on that new awareness.

Objectives

- Students define communication.
- Students describe how feelings, age, culture, personal background and other factors influence the communication process.
- Students explain how stereotypes can affect communication with others.
- Students analyze how their own values affect communication.
- Students compare family values with personal values.
- Students describe how differences in values can impact the communication process.
- Students explain how respect impacts communication.
- Students demonstrate effective listening.
- Students identify words that express feelings.
- Students describe how "I feel" statements are used in this country.
- Students demonstrate active problem solving using a critical thinking model.

Key Components

The following is a brief explanation of key components of each lesson in *La Comunicación.*

Spanish Dicho - A Spanish saying or proverb that sets the tone of the lesson. (*Dicho* is more fully explained below under Special Features.)
Background and Rationale - An introduction to the content and purpose of the lesson.
Teacher Preparation - Directions to the teacher about steps that have to be taken before the lesson can be implemented.
Time - An approximation of amount of classroom time the lesson will take.
Outline of Activities - An overview of the activities and the materials needed to teach the lesson.
Procedure - Step-by-step instructions on how to teach the lesson.
Summary - An explanation of what the lesson was intended to teach and an opportunity for asking questions and reviewing the lesson.
Homework - Suggested homework assignments designed to reinforce classroom activities (optional).
Student Activity Sheets - Worksheets designed for each lesson.

Special Features

Throughout the curriculum series we have used established ways of conveying important values and cultural messages in Latino cultures. The intention is to acknowledge that there are traditions and characteristics in Latino families and cultures that are inherently useful and empowering.

Each lesson in *La Comunicación* begins and ends with a Spanish *dicho*. Other special features explained in this section are Spanish language usage, the *papel en la pared,* and special terms.

There are some elements that appear only in the student workbook and not in the body of the curriculum unit. These are explained in the section *Student Workbook Features.*

Dichos

Dichos are sayings or proverbs that are commonly used to express and pass on values and beliefs in Latino families. Many a parental lecture has been concisely summarized by a *dicho*. Grandparents and older family members are often credited with passing on *dichos*. *Dichos* are presented to students as an established vehicle for learning cultural values.

The *dichos* are used as a short introduction to each lesson, and tie in to the main message or purpose. It is recommended that the teacher make use of a "*dicho* board" and write the *dicho* on the board at the beginning of each lesson. A *dicho* board can be created out of butcher paper *(papel en la pared)* and put up in a permanent place in the classroom. At the end of the unit, students can review all the *dichos* that were presented during the course of the curriculum. Teachers are also encouraged to be creative with *dichos* and use them in other activities that seem appropriate.

Spanish Language Usage

Spanish language is sprinkled throughout the curriculum in a way that is reflective of how Spanish is naturally incorporated into the daily lives of Latinos in the United States. Spanish words appear in italics, and are defined in the Spanish word list provided in the curriculum and student workbook appendixes.

We suggest that teachers and facilitators utilize their students' familiarity with the Spanish language to help with the proper pronunciation of Spanish words. This will give the student an opportunity to be a teacher and will contribute to the spirit of helping and cooperation.

Special Terms

There are some special terms with which students would not ordinarily be familiar. They appear in boldface in the text of the curriculum and are defined in the *Glossary of Special Terms* in the curriculum and student workbook.

Papel en la Pared

The *papel en la pared* concept is borrowed from *Razalogia: Community Learning for a New Society* (Vargas and Martinez, 1984). Literally translated and used as a "paper on the wall," the *papel en la pared* appears in several lessons to illustrate visually to students the message of the lesson, and to increase creative participation in the lesson activities. The use of a teaching tool that has a Spanish name serves as another affirmation that the Latino experience has something to offer to students in their learning environment.

Adapting the Curriculum

Teachers, facilitators and other educators using this curriculum are encouraged to adapt and use it to meet the individual needs of Latino students. You are encouraged to take what you need and find useful and leave the rest. More important than content in this curriculum is the process of encouraging students to develop confidence and be proud of who they are, identify strengths, build self-esteem and improve their skills.

We encourage you to draw from the rich experience of your students to further enrich the activities of this curriculum unit and whenever possible improve this effort.

This curriculum was developed for Latino students in and out of school. We hope that other nontraditional educational settings such as alternative schools, migrant education programs, drop-out prevention and youth enrichment programs, church groups, mental health clinics and English-as-a-second-language (ESL) centers can use the activities and ideas that are provided in these pages to enhance their services to all Latino students.

Although the curriculum was developed specifically for Latino students, we believe that students in multi-ethnic classrooms as well can benefit from the activities. Not only does the curriculum provide the opportunity for non-Latino students to learn about Latinos, but also for students of all ethnicities to understand themselves better in the context of culture. We encourage teachers to adapt the curriculum, and extract those lessons which seem the most appropriate to the individual students' needs.

Groundrules

Below are general groundrules that are recommended for use with this curriculum. We suggest you review them carefully with your students before you begin the curriculum, and at any other time you feel it is necessary.

After you have gone over the groundrules, ask students to consider whether or not they can follow them. Are there any that should be deleted? Added?

Remind students that they have as much responsibility as the teacher for enforcing the groundrules.

- It is important to show respect for others. There should be no putdowns or making fun of others. All points of view are worthy of being discussed and respected.
- All questions are valid. (There is no such thing as a "dumb question.")
- It is all right for everyone, including teachers, to blush, feel embarrassed and not know the answers to questions.
- It is important to listen attentively and with respect.
- Everyone has the right to pass on activities or on answering questions they do not wish to answer. The teacher also may choose to answer certain questions individually with students.

- Be considerate of others. Don't talk while others are talking.
- Teachers and students alike should respect confidentiality. There should be no talking about class members' comments outside of the classroom. (Some teachers include in this groundrule that they will not be able to maintain confidentiality if what is shared is illegal or dangerous to the students.)
- Speak for yourself. Use "I feel" statements to state your opinions or feelings.
- If you have a complaint about the class, come directly to the teacher to discuss it.
- Students are encouraged to share what they are learning in class with their families, while maintaining respect for classmates' personal comments.

Student Workbook Features

The student workbook contains all of the lesson *dichos*, student activity sheets, a glossary of special terms, a Spanish word list, and a list of Spanish surnames. The *¿Sabes Qué?* is the only additional feature that is included in the student workbook that is not in the main text of the teacher's curriculum unit.

The *¿Sabes Qué?* feature provides the student with small bits of information that will strengthen his or her perception of Latino diversity and accomplishment. Each lesson contains at least one *¿Sabes Qué?* A composite list of all the *¿Sabes Qués?* is provided in the appendix of the curriculum.

La Comunicación Student Workbook is divided into 10 lessons. Each lesson begins with an illustration that reflects the content of the lesson, and an introductory page. The introductory page contains the lesson's *dicho*, a summary of the lesson and the *"Sabes Qué?"*

All the student material necessary to complete the lesson, including student activity sheets and blank note pages, are located in the workbook.

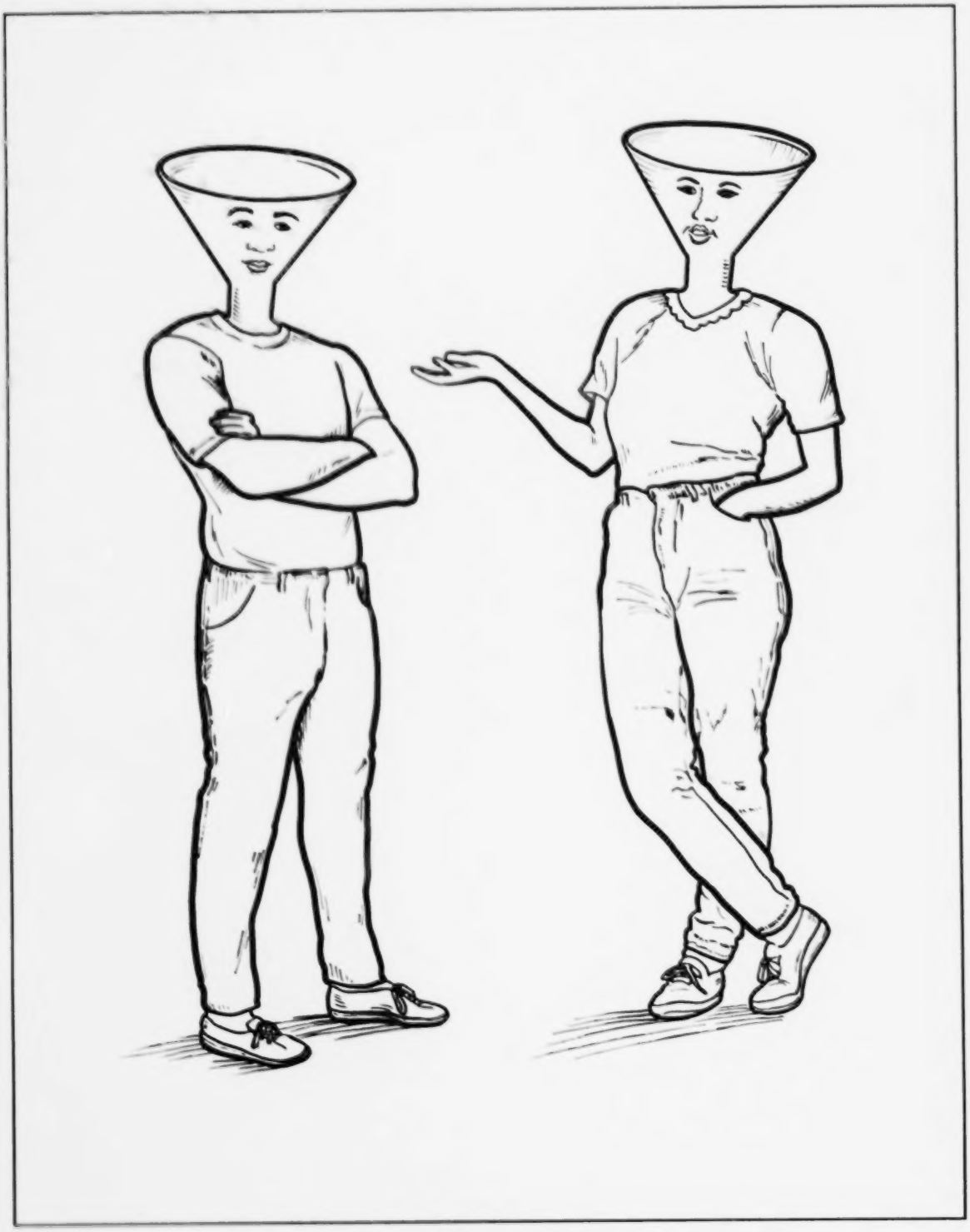
The appendixes section of the student workbook contains: a list of the *dichos* used in the lessons, the Spanish surnames list, the Spanish word list, the glossary of special terms and a list of references.

See Appendix C at the end of this curriculum for the above student workbook features.

Parent Participation Sheets

What is taught in the classroom will become more meaningful when it is dis-

cussed and reinforced at home. In order to gain and maintain parent support, we have created "parent participation sheets" written both in Spanish and English. Each sheet is a concise summary of a lesson, and includes ideas for parent involvement in the child's learning process. Incorporating this strategy helps insure that the curriculum is sensitive to cultural, religious and ethnic norms of families. It is our hope that these sheets will serve as a springboard for parent/child discussion about values and ideals. The parent sheets can be found in Appendix F of the curriculum.



The communication process is like a funnel through which messages are filtered.

Lesson 1
Communication as a Process

DICHO

El que mucho habla, pronto se calla.

(He or she who talks too much soon keeps quiet.)

Background and Rationale

The purpose of this lesson is to introduce **communication** as a process and to begin to raise awareness about how this process works. The first two exercises deal with **verbal** and **nonverbal communication** and the barriers that can affect the final outcome. After the students participate in these two experiential exercises, they construct a group definition of communication. The lesson ends with a brief lecture that equates the communication process with a funnel through which messages are filtered and affected by different variables. Through understanding the impact of these variables on the communication process, students will begin to develop the sensitivity that will enhance their communication skills.

Teacher Preparation

Research various definitions of nonverbal and verbal communication. Think of examples of nonverbal communication to share with the class. Prepare charade cues from "Charade Cues" teacher page. Prepare *papeles en la pared,* if you plan to use this technique instead of the chalkboard. (See use of *papel en la pared* in the "Special Features" section of How to Use La Comunicación Curriculum Unit.)

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
Verbal and Nonverbal Communication	*Papel en la pared,* markers, masking tape
Rumor Mill—Verbal Communication	"Rumor Mill List" teacher page
Charade—Nonverbal Communication	"Charade Cues" teacher page
Lecture and Guided Discussion	*Papel en la pared,* markers, masking tape

Procedure

Verbal and Nonverbal Communication

1. Place two dots on the board or on the *papel en la pared* and label them dot "A" and dot "B." Begin this lesson by asking students what the shortest distance is between the two dots. Most will say that the shortest distance between the two dots is a straight line. Have someone go to the board and draw the line between the dots. Now ask "If dot A is the **sender** of a message and dot B the **receiver** of a message, what would be the fastest way that they could communicate with each other?" Again the response will be "a straight line." Introduce the lesson by telling students that in communication, the distance between the sender and the receiver is rarely as direct as a straight line.

2. Help the class define **verbal** and **nonverbal communication** and give examples of each. Allow students an opportunity to discuss their ideas of the meaning of these two terms, using the following definitions to aid in the definition process:

   Verbal communication - Communicating with words.
   Nonverbal communication - Communication without the use of words. Using gestures, body language, grunts, moans, etc.

   Explain to students that now that they have defined verbal and nonverbal communication, they will be participating in two activities that will help them explore verbal and nonverbal communications in action.

Rumor Mill—Verbal Communication

1. Tell students that they will be participating in a "rumor mill" activity that will show what happens to a piece of information when it is put through several peoples' filters. Divide class in half by having each person count either one or two. Have Group 1 serve as actors and Group 2 as observers. Suggest that they look at Group 1 as the rumor mill and observe what happens as each rumor is run through the mill.

2. **Instructions for Actors**: Appoint a lead person and give him or her a rumor from the "Rumor Mill List" teacher page. The lead person whispers the rumor in the ear of the next in line, who repeats it to the next person. The process continues until everyone has been told the rumor. The last person to hear the

rumor states what he or she heard. The lead person then states the original rumor.

Note to Teacher: The rumor list is provided for you in English and Spanish. Use whatever language students and teachers feel comfortable with.

3. **Instructions for Observers**: The observers are to watch for verbal and nonverbal exchanges and look at how the message is being communicated.

4. Switch roles between actors and observers and process the rest of the rumors through the rumor mill.

5. Afterward, ask actors to comment:
   - What were they thinking about when they heard the message?
   - How did they feel when they knew they were going to receive a message?
   - How did knowing that others were observing them affect what they heard?
   - Did anything else influence what they heard?

   Ask observers to comment:
   - How did the actors react to what was going on?
   - Were there looks of puzzlement?
   - Did actors look confident when they heard or saw a message and then communicate it?
   - Did anything get in the way of effective communication?

Conclude the rumor mill activity by asking students if they know what a **communication barrier** is. After students have had an opportunity to provide their input, explain that a **communication barrier** is a block that keeps us from communicating effectively with one another. Ask students if they observed any communication barriers in the rumor mill activity. Encourage them to give other examples of barriers that can affect verbal communication.

Charade—Nonverbal Communication

1. Explain to students that in this exercise they will observe some of the barriers to nonverbal communication. Have Group 2 come forward and serve as actors and Group 1 serve as observers. Ask observers to take notes on how the actors communicate their message.

2. Instruct Group 2 members to pair up. Explain that each pair will be given a charade cue and a few minutes to decide how to nonverbally communi-

cate it to observers. The pair can also decide whether one or both will participate in communicating the cue. Then give each pair an opportunity to plan and present its cue to the audience.

3. Upon conclusion of the last presentation, ask observers and actors to comment: How do you feel about nonverbal communication? How do you feel as the sender of the message? How do you feel as receiver of the message? How effective was the communication? What barriers did you observe?

4. Ask volunteers to provide real-life examples of where, when and how they give nonverbal messages.

Lecture and Guided Discussion

1. Explain that students have participated in two kinds of communication: verbal and nonverbal. Ask them to think about the exercises and construct a class definition of "communication."

2. Use **brainstorming** to frame the definition. Remind students that brainstorming is a technique that allows for creativity because all ideas are accepted and respected. It is important not to evaluate responses as they are given. Allow about 5 minutes for the brainstorming. The purpose is to give as many possible definitions as the group can come up with in the allotted time. Write responses on the board or on the *papel en la pared*.

   At the end of the brainstorm, write a group definition of communication using the terms the students themselves used.

3. Reviewing the two dots and the straight line already on the board, emphasize that many factors influence communication. Because of this, the shortest distance in communication is rarely a straight line. Draw a funnel and tell the class that communication is more like a funnel.

The Communication Funnel

message

what you think you heard

A message goes into the top of the funnel and goes through many **filters**, such as language, culture, age and sex. Explain that when we receive a message, what we hear is "filtered" through various factors such as the language we speak, how we think, how we feel, our cultural background, our age, our sex, and even whether we are tired and irritated on that particular day. It is all this and more that makes communication a PROCESS. These filters can affect how we **perceive** the message and may cause misunderstandings. Give students an example using verbal communication: A girl might say to a boy "You're cute." The boy might feel insulted if he thinks cute is a term for puppies, or he may feel complimented if he believes cute is the same as handsome.

4. Ask students to give an example of how the funnel would work with nonverbal communication. Ask them to imagine that they have met someone for the first time. How could that person's body language affect their first impression?

Summary

Conclude the lesson by telling students that the purpose of the lesson was to begin to explore the communication process.

Today's *dicho, "El que mucho habla pronto se calla"* is a small bit of wisdom about communication. It means that if you talk too much you'll soon run out of things to say. In other words, it's important to know when to talk and when to keep quiet.

During the next few weeks students will be applying what they have learned about the communication funnel to understand other situations such as communicating with parents, teachers, boys and girls and people from other cultures.

Homework Ideas

1. List all of the nonverbal messages that you see at home, at the supermarket, at the bank, and other places you go.

2. Casually observe two people communicating. It could be at a store, a bank, a gas station, or in your own family. Don't let them know that you are observing them, but make a mental note of what message you think is going into the funnel and what messages are coming out. Later, make a written note of these and share them in class. For example, a grandmother may be saying to her nieto,* "I don't want you playing in the street, mijo.**" The child may interpret that to mean that his grandmother does not like him. She may really be communicating her love and concern for her grandson. Her grandson, who is eight years old, may interpret it very differently. Do you suppose that age is a factor? What other things might be factors in understanding the message that she is giving?

* grandson
** my son

Teacher Page

Rumor Mill List

The cat is in the hall.
El gato está en el pasillo.

My grandmother is old.
Mi abuela está vieja.

Jorge likes cold water.
A Jorge le gusta el agua fríá.

Len started the class today.
Len comenzó la clase hoy.

Juan thinks Chela is pretty.
A Juan, Chela le parece muy bonita.

Socorro thinks Tom is handsome.
A Socorro, Tom le parece guapo.

The cow doesn't want to eat.
La vaca no quiere comer.

Sara likes french fries.
A Sara le gusta las papas fritas.

Teacher Page

Charade Cues

Directions: Cut along dotted lines and hand out to each pair of actors involved in charade activity.

You like the supper. Te gusta la cena.	You think a person is smart. Te parece muy inteligente una persona.
You want your friend to hurry. Quieres que se de prisa tu amigo.	You have respect for the teacher. Tú le tienes respeto a la maestra.
You have respect for your mother. Tú le tienes respeto a tu madre.	You are dressing for a date. Te estás vistiendo para salir con tu novio o novia.
You didn't like the soup. A tí no te gustó la sopa.	You are saying good-bye to your grandparents. Te estás despidiendo de tus abuelos.

2.1

Latino family life is rich with cross-generational friendships. Do you have friends of many different ages?

Lesson 2
Communication Across Generations

DICHO
♥♥♥♥♥

Cada viejito alaba su bastoncito.

(Each little old man praises his cane.
Everyone praises what is
his or hers, regardless of its merit.)

Background and Rationale

In this lesson, students will have an opportunity to review the highlights of Lesson 1 and apply the communication funnel concept to communication with their elders. Through the planned activities they will define and identify **stereotypes** they have about older people and analyze how these can affect communication. Additionally, students will be involved in identifying positive ways to improve communication between the two generations.

Note to Teacher: Something to keep in mind as you go through the activities in this lesson is the positive value that most Latinos assign to having relationships

with older people. Latino family life is rich with cross-generational relationships. Children are encouraged to look up to adults and there are several traditions and celebrations that promote relationships between adults and young people.

The relationships of *padrinos* and *madrinas* is an appropriate example. *Padrinos* and *madrinas* may be chosen for several occasions, such as baptism, first communion, and celebration of the 15th birthday for girls. Another relationship example is that of neighbors who are involved in the *barrio* community.

Teacher Preparation

Prepare two large sheets of *papel en la pared* with the questions "What do you think of older people?" on one sheet and "What do you think older people think of young people?" on the other. Obtain red and blue markers and blank sheets of *papel en la pared* for the "Improving Communication" activity.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
What Do You Think?	*Papeles en la pared:* "What do you think of older people?" "What do you think older people think of young people?"
Improving Communication	*Papel en la pared,* markers, masking tape

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Procedure

What Do You Think?

1. Start this activity by telling students that in the last lesson we learned that communication is a process that is influenced by certain **variables** such as age, sex, culture and language. In this lesson, we will explore the messages we send and receive when we communicate with older people, how these are filtered and how we interpret those messages.

   Refer students to the *papeles en la pared* that you prepared and ask them to think about the two questions:
   - What do you think of older people?
   - What do you think older people think of young people?

2. Divide the class into two groups and have each group take turns writing their responses on the *papeles en la pared*. Provide students with markers. If you sense that some students may feel awkward or intimidated by writing full sentences, encourage them to write phrases or words or draw symbols to express themselves.

   If students are having difficulty coming up with responses, give them a few examples such as: young people might think "Older people are interested in nothing but money," or older people might think "The only thing young people think about is having fun."

3. Once all students have had an opportunity to write their responses on the *papeles en la pared*, place the two *papeles en la pared* side by side on the wall. Compare the two, looking for similarities and differences. Asking students for their explanations of their observations, circle in *red* all things that are *similar* from both lists (i.e., young people see older people as rude; older people see young people as rude). Circle in *blue* all things that are *different* (i.e., older people believe young people are undisciplined; young people believe older people are old fashioned).

4. Facilitate a brief discussion by asking students where they think these messages come from and how they affect communication between older and younger people. Point out how their **preconceived** ideas of how older people view them affects communication before it begins. Explain to the class that **preconceived** means having a notion or idea about something before one really understands the facts about it. This can also be referred to as **stereo-**

typing. To **stereotype** is to assign characteristics to people because they are members of a group instead of getting to know them as individuals. Stereotypes are learned **generalizations** about people that have become fixed in our minds.

For further clarification you may want to ask students to give other examples of stereotypes that are commonly held about older people. Ask for examples of older people who do not fit the stereotypes and discuss.

Before going on to the "Improving Communication" activity, tell students that a strong value among Latinos is the important role that older people play in children's lives. Not only is it common to have older family members live in the same households but relationships between older and younger people are strongly encouraged.

Some examples of these cross-generational friendships are *padrinos* and *madrinas*, who take an active role in a child's life. Often there are older neighbors and friends who are also an important source of love and friendship. Refer students to the *Don Tacho* story in Lesson 2 of their student workbook. Ask if any of them have friendships with older adults that they would like to share with the class.

Improving Communication

1. Divide the class into small groups and have students list ideas about verbal and nonverbal ways to improve communication with older people. Ask each group to select one member to act as a recorder and list their ideas. Have the group recorder transfer the ideas to one of the blank *papeles en la pared*. If students need help with ideas, use the following suggestions: Learning Spanish expressions might be one way to communicate better with older family members. Teaching an older person "in" youth words might help.

2. Leave the ideas on how to improve communication up for several days. During the course of the week, encourage students to add other suggestions for improving communication with older people.

Summary

Going back to the funnel illustration from lesson 1, discuss how stereotypes and preconceived ideas about what older people think become factors that go into the funnel. They affect what we think, say and do. They become "filters" that affect how we relate to others. Understanding communication as a "PROCESS" helps build skills to communicate better.

The dicho for this lesson is *"Cada viejito alaba a su bastoncito"*—"Each little old man praises his own cane"—meaning we praise what is ours. An interesting observation is that this dicho is also a stereotype—promoting the image of a little old man holding a cane.

Communication between young people and adults can be developed and enhanced by: (1) understanding the stereotypes we have of each other, and (2) developing new communication skills.

Tell students that as the weeks go by, they will be learning new skills that will improve their communication with all kinds of people.

Homework Idea

Have students read the story of *Don Tacho* in their student workbook and write a paragraph recounting a positive experience they had with an older person. Some questions to guide the exercise might be:

- Can you think of a positive experience that you have had with an older person?
- Who was this person?
- What happened?
- Did you learn something from this experience?
- What did you learn?

Anastacio "Don Tacho" Moreno

Anastacio Moreno, "Don Tacho" as he was known in his *barrio,* lived a full life. He was born in the United States of Colombian parents in 1901. He was the eldest son of a family of eight children.

One of the things that Anastacio loved to do as a young boy was take care of the family animals—pigeons, chickens, goats and rabbits.

Because his parents were very poor, he dropped out of the sixth grade to help support his younger brothers and sisters. He worked at different kinds of low paying and seasonal jobs for many years and he often wished he had more education. During the Great Depression it was hard to get work; it was even harder if you had no education.

Like many Latino men during World War II, Anastacio fought for his country. He was proud of that. When he came back from Germany, what he wanted more than anything was to settle down and get a steady job.

As soon as he returned, Anastacio got a job as a janitor at the local school in the same neighborhood where he spent most of his childhood—*Barrio Anita.*

Later that year he met Rita Muñoz at the weekly dance in the plaza across the street from the church. They were married the following year. They built a small adobe house on a corner lot in *Barrio Anita.* In that same *barrio,* Anastacio and Rita raised two boys and helped them go to college and technical school—something Anastacio wished he had been able to do.

What Anastacio loved most about his life during those years was his family, his job, his *barrio* and his animals.

He was an animal lover and people used to say he had the gift of healing animals. Anastacio kept all kinds of animals in his back yard—pigeons, chickens, goats and rabbits. Later he also had dogs and cats and a parrot he called Cuca. His house soon became the center of the *barrio.*

Every day in the late afternoon before dinner, the neighborhood children came to help him feed his animals. And every day, after work, hundreds of pigeons would flock to the front of his house to be fed. It was plain to see that Anastacio was a very special person, because the animals, the birds and the children trusted him and loved him.

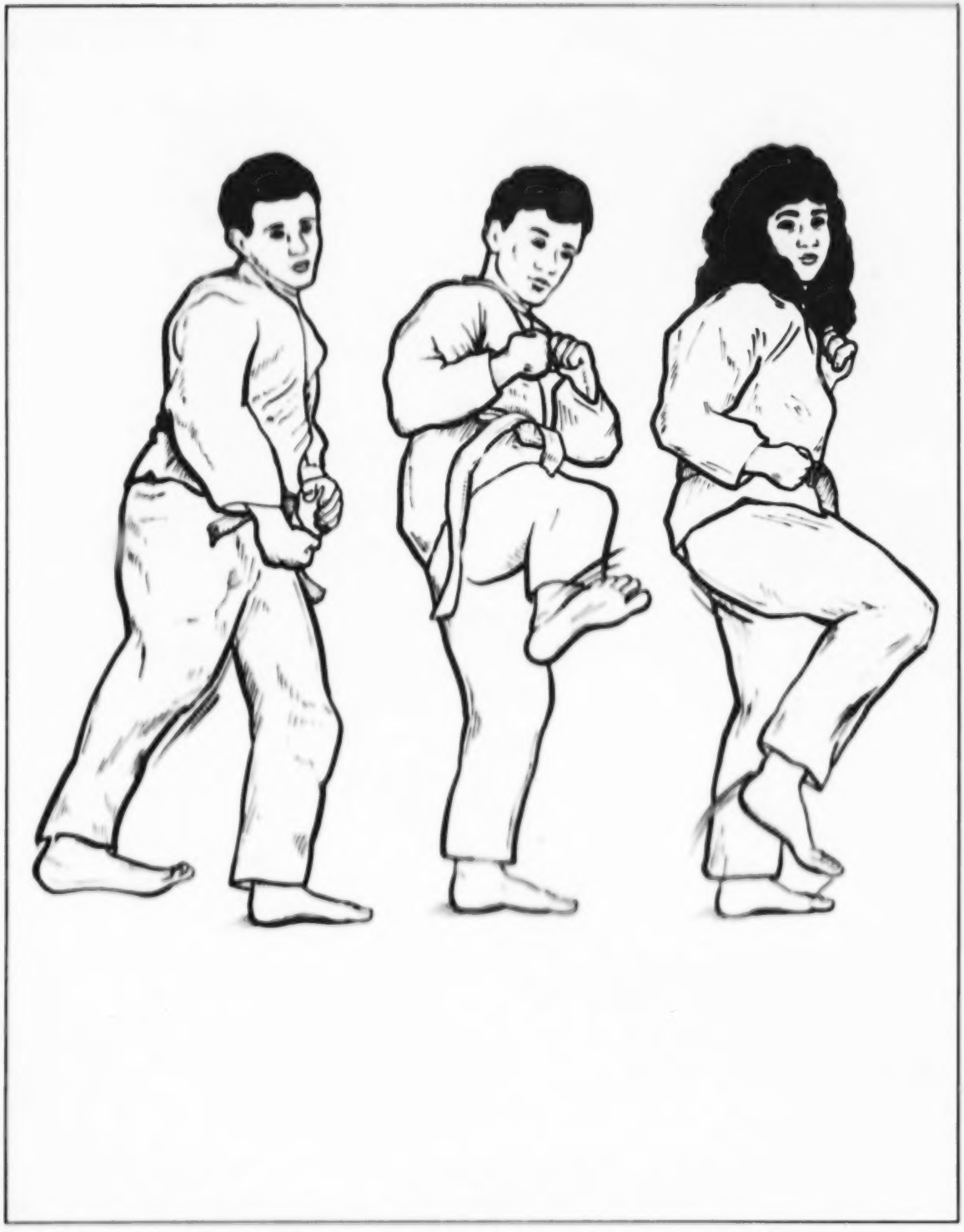
As the years went by, families with pets in the neighborhood relied on him to help with their sick or injured animals. One summer when Doña Pelona's prized rooster, Kiko, was run over by the UPS truck, no one thought the rooster would live. Doña Pelona brought the beautiful black and red bird over to Don Tacho's house wrapped up in a towel like a baby. The rooster was weak and badly injured. Although he recuperated slowly, he was out dodging cars in the streets again by the time school started.

The children and the families in his neighborhood all loved Anastacio. At first they called him Tacho, short for Anastacio, and as he got older and became more respected, they called him "Don Tacho." The *barrio* mothers and grandmothers always called him Don Tacho, *el de los pichones* (Don Tacho, the one with the pigeons).

Don Tacho lived a simple life. He lived, worked, raised his family and died in the same *barrio*.

Doña Rita died when Don Tacho was 79 years old. Although he lived alone until he died at age 84, his neighbors and sons watched over him, helped him with his groceries and continued asking for his advice about sick pets and injured pigeons.

Don Tacho was a respected member of his *barrio* and his community. He believed in himself, gave of himself and in return, accepted what life had to give him.



Have you thought about how male and female stereotypes get in the way of good communication?

Lesson 3

Communication Between Boys and Girls

DICHO

Por un borrego no se juzga la manada.

(You can't judge the flock by one sheep.
An entire group should not be judged
by one of its members.)

Background and Rationale

In this lesson students will identify male and female stereotypes and the impact they have on communication. Exploring stereotypes in this area is essential to the foundation that prior lessons have laid toward the development of communication skills. Emphasis is also placed on identifying ways to improve communication with the opposite sex.

Teacher Preparation

Review "People Characteristics" and "Advice for Boys"/"Advice for Girls" student activity sheets.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
People Characteristics	"People Characteristics" student activity sheet, *papel en la pared*, markers, masking tape
Improving Communication Between Boys and Girls	"Advice for Boys," "Advice for Girls" student activity sheets

Procedure

People Characteristics

1. Start the activity by revisiting the concept of **stereotype**. Ask students if they can remember what the word stereotype means. Review the following definition: To stereotype is to assign characteristics to people because they are members of a group instead of getting to know them as individuals. Stereotypes are learned generalizations about people that have become fixed in our minds. Tell students that in this activity they will have a chance to think about **characteristics** that they associate with being descriptive of males and females.

2. Divide class into same-sex groups of 4 or 5 students. Tell students to use the "People Characteristics" student activity sheet and circle six **characteristics** that they associate with the opposite sex. Encourage them to think about things they have heard about males and females, perhaps remembering things they have seen on TV or in magazines. Ask students to share their lists within the groups and come up with a list of six characteristics that their group associates with the opposite sex. After each group agrees on the six characteristics, have them record and post their list on a *papel en la pared*.

3. Use the following questions to guide a discussion:
   - How do you feel about these characteristics?
   - Do they accurately describe being male or being female? Why? Or why not?
   - Do any particular characteristics belong to any one gender? Why?
   - Why would any sex "own" a quality?
   - Before doing this exercise did you know that you associated these characteristics with being male or female?
   - How do the girls in the class feel about the listed females characteristics? If you are a girl, would you use these characteristics to describe yourself?
   - How do the boys feel about the listed male characteristics? If you are a boy, would you use these characteristics to describe yourself?
   - How do you think believing these characteristics are true might affect how you communicate with people of the opposite sex?

4. Summarize the activity by highlighting the following:
   - Most of us hold stereotypes of other people.
   - The point of this activity is not to place a negative or positive value on stereotypes but rather to make people aware of them and their effect on communication.
   - Sometimes we try to describe a group of people such as boys and girls based on the behavior of a few. This can get in the way of effective communication. For example, if we think someone is gossipy, we will steer away from them or not say much. If we think someone is tough, we try to talk to them about subjects we feel are tough or cool.

   The next activity will help in identifying things we can do to improve communication between boys and girls.

Improving Communication Between Boys and Girls

1. Have students remain in their groups. Ask students to consider all that was

discussed in the previous activity and think of ways that communication could be improved between boys and girls.

2. Direct students to the "Advice for Boys" and "Advice for Girls" student activity sheets and tell them to pretend they are writing an advice booklet on improving communication between boys and girls. Instruct them to take about ten minutes alone and fill out the student activity sheets. Ask the boys to fill out "Advice for Girls" and girls to fill out "Advice for Boys." After they have finished, have them share their advice in the groups.

3. Once students have had an opportunity to share within the groups, ask for volunteers to present some of their advice to the whole class. Then lead a discussion with the following sample questions:
   - How realistic was the advice for boys?
   - How realistic was the advice for girls?
   - Are these suggestions that can actually be used in everyday life at school?
   - Would it be uncomfortable or embarrassing to try them out?
   - Why?
   - How does this advice relate back to stereotyping?
   - Would stereotyping get in the way of trying these suggestions?
   - Why?

Note to Teacher: One suggestion is to gather the student activity sheets and make them available for students to review during the week.

Summary

Once again the teacher may revisit the communication funnel concept presented in Lesson [illegible]. Present the ideas that students may interact with the opposite sex based upon the filter that is operating in the funnel. If they hold the common stereotypes about males and females, it certainly will influence the verbal and nonverbal messages that they receive and give.

By becoming aware of the stereotypes we hold and how they affect communication, we can more easily let go of those stereotypes. As we let go of stereotypes, we enrich our relationships. This can apply to all relationships, i.e., relationships with older people, with males, females and people of different cultures. Close by repeating the dicho *"Por un borrego no se juzga la manada,"*

meaning "An entire group cannot be judged by one of its members."

Homework Idea

Ask students to try to use at least two of the suggestions they have generated from the "Advice for Boys" and "Advice for Girls" student activity sheets. Remind them that they don't have to tell anyone they are trying something new. Just trying it and watching what happens will give them a chance to see how communication can be improved. They can share their results in the next class.

People Characteristics

Circle six characteristics that you associate with the opposite sex.

kind	clumsy
smart	sweetheart
tough	dude
good looking	big mouth
witty	good talker
cool	gossiper
religious	tattle tale
helpful	cry baby
good listener	crazy
cocky	lucky
nerdy	ugly
dumb	popular
awesome	wimpy
silly	giddy
sexy	rad
funny	snappy
adventurous	vain
strong	emotional
pushy	sloppy
violent	neat

Student Activity Sheet

Advice for Boys

Pretend you are writing an advice booklet on how to improve communication with the opposite sex. Write 5 suggestions below.

5 suggestions on how to improve communication with girls:

1.

2.

3.

4.

5.

Student Activity Sheet

Advice for Girls

Pretend you are writing an advice booklet on how to improve communication with the opposite sex. Write 5 suggestions below.

5 suggestions on how to improve communication with boys:

1.

2.

3.

4.

5.

When we are aware that culture acts as a filter, we are better prepared to accept our differences and look for similarities.

Lesson 4
Culture and Communication

DICHO

Cada quien a su manera.

(Each in his or her own way.)

Background and Rationale

The main emphasis of Lesson 4 is on **culture** and how it affects the communication process. As in previous lessons, this lesson builds on the concept of the communication funnel and looks at culture as another filter through which the messages are received and sent. The students first have an opportunity to define culture and then apply what they have learned by working on a case study in small groups. The focus of this lesson is on class participation and regards the student not only as a receiver but as a contributor of the information presented and shared.

Teacher Preparation

To prepare for this lesson, review the definition of culture and read the *Los Matachines y Los Mazapanes* case study.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
Culture: What Is It?	*Papel en la pared*, markers, masking tape
Case Study: *Los Matachines y Los Mazapanes*	"Values and Characteristics," "Case Study," and "Los Matachines y Los Mazapanes" student activity sheets

Procedure

Culture: What Is It?

1. Introduce this part of the lesson by telling students that Lesson 4 deals with culture and how it affects the communication process. They will have an opportunity to see how culture acts as another filter through which people funnel the messages they receive and send.

   Ask students to define **culture**. After students have had an opportunity to give their input, share the following definition from the *Cultural Pride* unit of the Latino Family Life Education Curriculum Series:

Culture is the sum total of the way we live. It includes our beliefs, customs and guides for behavior that we share with members of the group of people we identify with. In other words, culture is like a road map that we follow to guide us in how we perceive and interact with the world. Because culture is ever changing, the road map is one that can lead us in different directions.

Culture also includes the way we express ourselves through language, our ways of thinking and styles of communication, both verbal and nonverbal.

2. Using this definition of culture, ask students if any of them identify with a cultural group. Take a class inventory of the cultural groups represented. Write all the groups on the board or on the *papel en la pared.*

   Ask students if they can think of ways culture can affect communication. After students have had an opportunity to respond, tell them that the next activity is about two imaginary cultural groups: *Los Matachines* and *Los Mazapanes.* Through the case study approach, they will have an opportunity to take a closer look at culture affected by communication.

Case Study: Los Matachines y Los Mazapanes

1. Introduce the next activity as a hands-on way for students to see how cultural differences can affect communication. Encourage students to have fun with the exercise and not judge other's impressions or findings as right or wrong. The important thing is to analyze how communication can be affected based on the information about the two groups.

2. Direct students to their workbooks and ask them to read the "Values and Characteristics" and "Case Study" student activity sheets. After students have read the material, divide class into groups of four and have them discuss the activity, answering the questions on the "Los Matachines y Los Mazapanes" student activity sheet.

3. Tell students that after they have discussed all the questions on the "Los Matachines y Los Mazapanes" student activity sheet, each group will present a response to question 7. (Can the communication problem between Max and his teacher be solved? If so, how?)

4. Have each group choose a representative to present their response. After all responses are presented, reconvene the larger group. Process the exercise using the following sample questions to facilitate the discussion:
   - What was the most important message of this activity?
   - Do you think this kind of thing happens in classrooms?
   - How do you think these kinds of communication issues can be solved?
   - Has anything like this ever happened to someone you know?
   - How did they deal with the challenge?

Summary

Tell students that communicating across cultures is a challenge that we face in the United States because there are so many kinds of people from different cultures and countries. There is a constant wave of new Americans coming in from all over the world. Most recently, new immigrants come from Southeast Asia, Mexico, Central America, South America, the Caribbean and Spain. Living in a constantly changing, **multicultural** society like the United States gives us many opportunities to reach out to different kinds of people. This is an enriching experience. It is to our advantage to expand ourselves and our communication skills and abilities and make every effort to accept new people, new friends and new experiences.

The dicho for today—*"Cada quien a su manera"*—addresses accepting others for who they are and respecting our differences.

As in previous lessons, this lesson was intended to build on the concept of the communication funnel. Culture is another filter through which we funnel messages that we receive and send. By becoming aware that culture acts as a filter, we are better prepared to accept others' differences. Becoming more accepting of our differences makes it easier to find our commonalities.

Tell students that during the course of the next few weeks they will be learning new skills that will help them communicate better with different people, including people from different cultures.

Homework Idea

Have students take the case study home to their families. Encourage them to ask a family member how they would have solved Max's and the teacher's problem.

Values and Characteristics

Some General Values and Characteristics:

Los Matachines	Los Mazapanes
Believe people are basically good and kind.	Believe people are basically good and kind.
Strong believers in competition. Competition builds character. They believe that if you know how to compete, you will go far.	Believe in cooperation. Cooperation builds strong character. If you cooperate with others, it's easier to get things done.
Believe eye to eye contact is important in communication. They believe that you should look at people straight in the eyes when speaking.	Believe that looking at an older person straight in the eyes is disrespectful. When someone older talks to you, you should always look down.
Believe that when you say no, you should always explain why.	Believe that when you say no, it means no. You don't have to give reasons. Just say no.
Believe that when you are angry, you can show it respectfully by hissing.	Believe that when you are angry, you should withdraw and walk away. You don't have to say anything.
Are good problem solvers.	Are good problem solvers.

Case Study

This is a story about Rosie and Pete, both members of *Los Mazapanes* cultural group. Rosie and Pete meet. They like each other. They become good friends. They fall in love. They get married. They have a very cute child. They name him Maximiliano, Max for short. Time passes quickly for Rosie, Pete and Max. Before they know it, Max goes off to school. The school that Max goes to is operated and run by *Los Matachines*. *Los Matachines* believe that competition between students is healthy, and that students learn better if they compete against each other. Max has many abilities; one of them is spelling. He is a very good speller. One day the teacher announces there will be a school-wide spelling competition and all students are encouraged to participate. The teacher, knowing about Max's spelling ability, asks him to join in the competition. When Max's teacher asks him if he would like to participate in the spelling bee, Max simply answers "no," and looks down at his desk.

The teacher is confused, insulted, and even a little angry, so he lets out a "hiss." Max gets up and walks away. The teacher later comes back and asks Max again but instead of answering, Max gets up from his desk and walks away again. The teacher is now hissing loudly. He has decided to call Max's parents about his behavior.

Student Activity Sheet

Los Matachines y Los Mazapanes

Read the case study on *Los Matachines* and *Los Mazapanes* in your student workbook. Review the list of general values and characteristics and based on your impressions, answer the questions below.

1. Is there a communication problem between Max and his teacher?

2. What do you think it is?

3. How do you think Max feels?

4. How do you think the teacher feels?

5. Why do you think Max and his teacher are having a communication problem.

6. List some of the general values and characteristics that may be involved in this problem.

7. Can the communication problem between Max and his teacher be solved? How?

Can you think of how people's values affect the communication process?

Lesson 5
The Values Auction

DICHO
▼▼▼▼▼

Quien sabe dos lenguas vale por dos.

(He or she who knows two languages
is worth twice as much.)

Background and Rationale

In this lesson students will have an opportunity to clarify their **values** through an experiential activity and assess how a person's values affect the communication process.

Students will also identify the perceived values of their family members and analyze how differing values can affect communication in the family. Finally, they will have an opportunity to problem solve ways to improve communication with people who have different values.

Teacher Preparation

Review the lesson and the student activity sheets.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
Personal Values Auction	"Personal Values" student activity sheet
Family Values Auction	"Family Values" student activity sheet, *papel en la pared*, markers, masking tape
Discussion: Values Impact Communication	None

Procedure

Personal Values Auction*

1. Introduce this activity by telling students that they will have an opportunity to decide what **values** are important to them in their lives. Explain to students that they will be participating in a values auction. Ask students who know about auctions to explain what an auction is and how it works.

   Refer students to the "Personal Values Auction" student activity sheet and in-

* Adapted with permission from *A Handbook of Personal Growth Activities for Classroom Use*, by Robert and Isabel Hawley. Amherst, MA: Educational Research Associates, 1972.

struct them to review the list and circle the ten items that they consider to be the most important. They may add one or two items that are important to them but that are not on the list if they wish.

2. Explain that in the blanks on the right side of the sheet they should record the amount of the bid or money they are willing to spend on each of their top ten values.

   Before you begin the auction, tell students that they have $1,000 to spend on the values they feel are the most important. The minimum amount of money they can spend on any one value is $50. Allow students about 5 minutes to review the list, circle the ten most important values and decide how much money they are willing to spend to outbid anyone else. Remind them of rules of the auction:
   - They cannot spend more than $1,000 on all the values they select.
   - No value can be less than a $50 bid.

3. Start the auction with value number 1 on the "Personal Values Auction" list and go down. On the board or on a *papel en la pared*, record the value, its selling price and the highest bidder.

   Example: You can begin the activity with a statement like this: "The official auction is now open for bidding. For sale is 'great athletic ability.' The bidding starts at $50. Do I have a bid? Going for $50, $75, $150. Going once, twice; sold for $150!

   Record the bid:
   Great athletic ability - for $150 - Hector

4. Repeat the auction process until all values are sold. Then ask the student who bought each value to share why it was so important.

   Introduce the next part of the activity as an opportunity to think about how their families would rate the same values.

Family Values Auction

1. Refer students to the "Family Values Auction" student activity sheet which lists the same values in two columns, one for parents and one for grandparents.

2. Ask students to switch hats and try to think how their parents would bid on the same values. Have them follow the same process they used for the personal auction and circle what they think their parents' top ten values would be. In the right hand column have them place the amount of money they think their parents would bid if they were participating in the auction.

   Don't stage another auction, but call out each value and record the highest bid on the *papel en la pared.*

3. Now direct students to the grandparents' column and have them repeat the bid process. Have them circle what they think their grandparents' top ten values would be and write in the amount of money they think their grandparents would bid on those top ten values. Again, call out each value and record the highest bid.

4. Post the students', parents' and grandparents' *papeles en la pared.* When all three lists are up, circle the ten highest-selling values for each of the three groups. Ask students for their observations.

   Lead a discussion on the differences and similarities and what may account for the differences. Examples may include: Mom and Dad grew up during the Depression, grandparents are from another country, parents didn't have a chance at an education—that is why schooling is so important to them.

Discussion: Values Impact Communicatio

1. Ask students how they think different values can affect communication. For example, if education is a top priority for your parent and you feel sports are more important, how are you affected when they want to discuss what you are going to do about your grades?

   How might understanding why parents and grandparents have certain values help you improve communication with them?

Summary

Conclude the lesson by bringing up the example of the funnel from Lesson 1: our values act as a filters through which we send and receive messages.

By understanding our own values we can be clearer about who we are and what we are communicating. The ability to look at other people's values can help us to understand them better. This knowledge helps us to build better relationships with others. The dicho for today is *"Quien sabe dos lenguas vale por dos."* What value is this dicho upholding? The dicho addresses the value of understanding two languages.

Homework Ideas

Take home the "Family Values Auction" student activity sheet. Ask your family members what values they would bid the highest for.

Student Activity Sheet

Personal Values Auction

Directions: Before the auction begins, circle 10 values on the list that are the most important to you. Decide how much you are willing to spend on each value and write the amounts on the blank lines. You have a total of $1,000 to spend. The minimum amount of money you can spend on a value is $50.

Values	$ amount of bid
1. great athletic ability	_____
2. ability to make friends	_____
3. happy family life	_____
4. ability to speak Spanish	_____
5. artistic skills and success	_____
6. love of learning	_____
7. good health	_____
8. chances for adventure	_____
9. lots of money	_____
10. ability to do very well in school	_____
11. success in the job of your choice	_____
12. good looks	_____
13. ability to fix cars, computers, build houses	_____
14. being important	_____
15. musical talent	_____
16. lots of great clothes	_____
17. ability to give love to others	_____
18. ability to help other people	_____
19. ability to take care of a large family including grandparents, aunts, uncles	_____
20. success at changing the world to make it a better place	_____
21. parent who trusts you	_____
22. going to college or university	_____
23. _____	_____
24. _____	_____

Family Values Auction

Circle 10 values on the list that you believe are most important to your parents. Write the amounts you think they would bid on the blank lines.

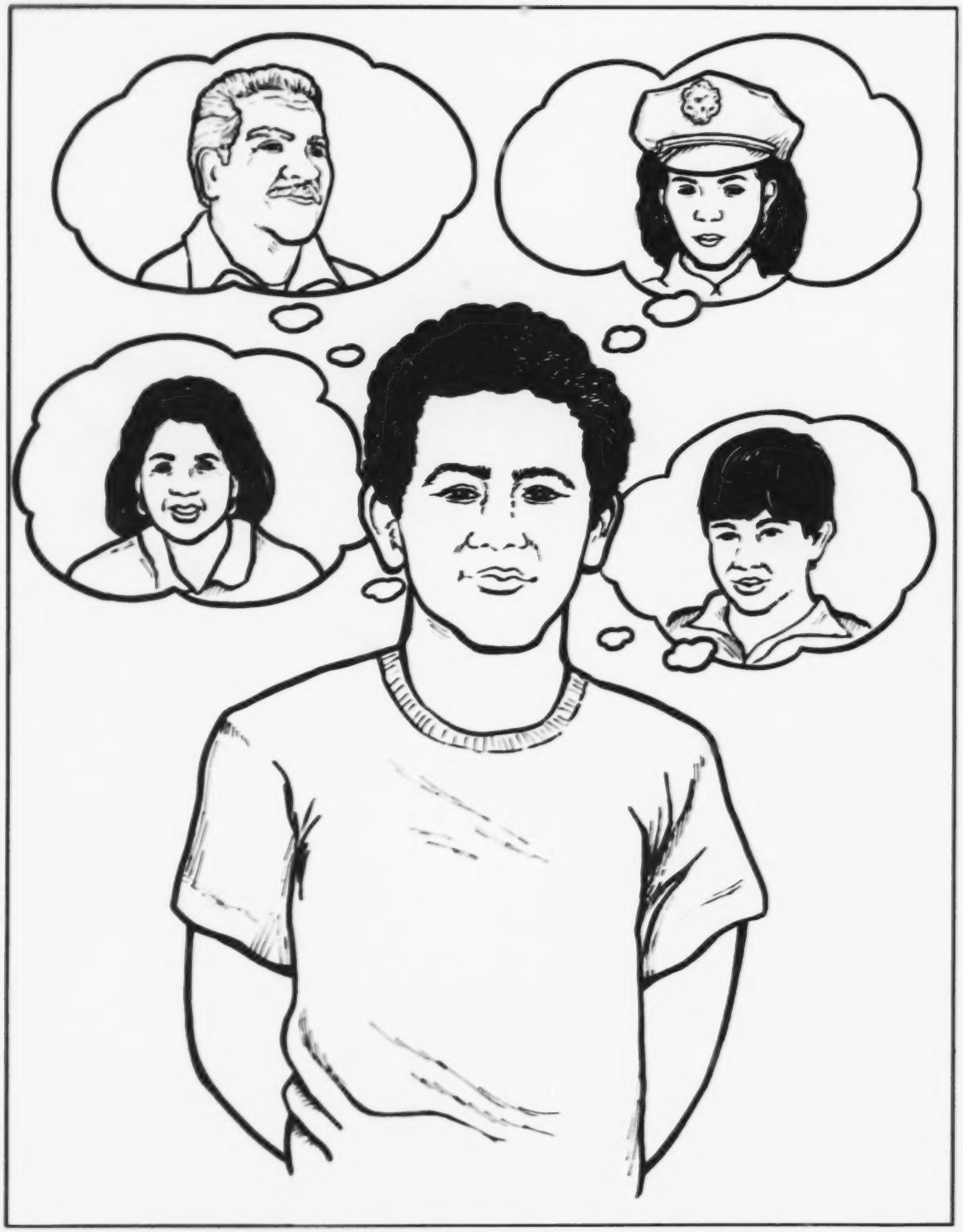
Follow the same procedures for the grandparents section.

Parents

Values	$ amount of bid
1. great athletic ability	_____
2. ability to make friends	_____
3. happy family life	_____
4. ability to speak Spanish	_____
5. artistic skills and success	_____
6. love of learning	_____
7. good health	_____
8. chances for adventure	_____
9. lots of money	_____
10. ability to do very well in school	_____
11. success in the job of your choice	_____
12. good looks	_____
13. ability to fix cars, computers, build houses	_____
14. being important	_____
15. musical talent	_____
16. lots of great clothes	_____
17. ability to give love to others	_____
18. ability to help other people	_____
19. ability to take care of a large family including grandparents, aunts, uncles	_____
20. success at changing the world to make it a better place	_____
21. parent who trusts you	_____
22. going to college or university	_____
23. _____	_____
24. _____	_____

Grandparents

Values	$ amount of bid
1. great athletic ability	_____
2. ability to make friends	_____
3. happy family life	_____
4. ability to speak Spanish	_____
5. artistic skills and success	_____
6. love of learning	_____
7. good health	_____
8. chances for adventure	_____
9. lots of money	_____
10. ability to do very well in school	_____
11. success in the job of your choice	_____
12. good looks	_____
13. ability to fix cars, computers, build houses	_____
14. being important	_____
15. musical talent	_____
16. lots of great clothes	_____
17. ability to give love to others	_____
18. ability to help other people	_____
19. ability to take care of a large family including grandparents, aunts, uncles	_____
20. success at changing the world to make it a better place	_____
21. parent who trusts you	_____
22. going to college or university	_____
23. _____	_____
24. _____	_____



Think of the people you respect in your life.
How do you show your respect for them?

Lesson 6
Communicating with Respect

DICHO

Para saber hablar es preciso saber escuchar.

(In order to speak it is necessary
to know how to listen.)

Background and Rationale

Respect is an essential ingredient for opening and maintaining lines of communication with people of all ages and cultures. We chose to start this lesson with a discussion on respect because it is one of the strongest values that Latino children are taught at home. Although the word *respeto* is a much stronger concept in Spanish than in English, both words have as their basic foundation the value of showing consideration for others. This lesson focuses on communicating with respect. It is our hope that this lesson will also serve to validate the Latino student's home experience.

Teacher Preparation

Read the definitions of respect and *respeto* in the Glossary of Special Terms (Appendix F). Think of people whom you respect and some of the things you do to show respect for them. Share your impressions and feelings with the class.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
Defining Respect	*Papel en la pared*, markers, masking tape
Exercising Respect	Statements (read aloud or printed on a *papel en la pared*)
People I Respect	"People I Respect" student activity sheet

Procedure

Defining Respect

1. Begin this lesson by asking the class if they know what the word **respect** means. After students have had an opportunity to discuss the definition of respect, explain that respect or *respeto* is a very strong value among Latinos worldwide. In most Latino cultures, showing respect means that you recognize the person's self-worth and dignity. To **respect** someone is to show them honor and **consideration**.

2. Ask the class the following questions and record on a *papel en la pared:*
   - How do you know when someone respects you?
   - How do you feel when someone shows you respect?
   - What kinds of actions communicate respect?
   - How do you show respect for others?

3. Ask students why they feel respect is important in communication. (Example: when you give respect, you receive respect.)

   Explain that most communication problems are related to people feeling **disrespected**. For example, problems between parents and children are often linked to feelings of disrespect, and problems between people of different cultures often arise from the feeling that values have been discounted and misunderstood. When important values are discounted, we feel disrespected, as though the other person doesn't care. Learning about respect can also help resolve conflicts between friends, and help them consider each other's needs and feelings.

Exercising Respect

1. Facilitate a discussion by asking students if they agree or disagree with the following statements and why:
   - People the same age don't need to respect one another.
   - You're only supposed to respect your elders.
   - You don't have to respect your sister; she's only a girl.
   - You don't have to respect you brother; he's only a boy.
   - There are different kinds of respect for different people. (i.e., priest, law officer, teacher, mother, relative, older person, friend)
   - You don't have to respect people you don't like.
   - If you don't agree with a person, it means you don't respect them.

2. Tell students that in the next section they will work in small groups to identify and talk about people they respect.

People I Respect

1. Divide the class into four or five small groups and have students fill out the "People I Respect" student activity sheet. After students have completed the activity sheet, have them choose one person they listed and share with the rest of the group who this person is and why they respect them.

2. Reconvene the larger group and ask students to share ideas on how to communicate respect to others, using some of the following questions:
   - How can you show respect for an older person (i.e. a teacher, a parent, an older family member)?
   - How can you show respect for a person from a different culture?
   - How can you show respect for a friend?

3. Summarize this activity by telling students that letting someone know you respect them is an important part of positive communication.

Summary

Tell students that this class was meant to introduce them to the concept of respect and how it can open and maintain the lines of good communication. They will have more opportunities to see how respecting others enhances communication in Lesson 7, where they will learn about listening with respect.

Today's dicho, *"Para saber hablar es preciso saber escuchar,"* addresses the importance of listening in order to be able to speak intelligently.

Homework Idea

Have students ask their parents or another family member to tell them about a person they respect.

They can ask the following questions:
- Who is this person?
- What quality do they possess that causes them to feel respect?
- How do they show this person that they respect him or her?

Student Activity Sheet

People I Respect

1. Think of 3 people you respect. In the spaces provided write their names, their relationships to you and their ages.

Name	Relationship to you (friend, brother, sister, aunt, uncle, etc.)	Age
_____	_____	_____
_____	_____	_____
_____	_____	_____

2. What qualities do these people have that causes you to feel respect for them?

3. List 3 ways you could show them that you respect them.

"Mama was very angry when I got home so late from soccer practice. This was not a good time to talk."

Lesson 7
Listening with Respect

DICHO

No hay peor sordo que el que no quiere oír.

(Worse than being deaf is the refusal to listen.)

Background and Rationale

The purpose of this lesson is to define **effective listening** and demonstrate an effective listening technique. The exercises are designed to encourage students to hear what others are saying rather than spend their energy trying to think about what their next contribution to the conversation will be. The skill of "listening and checking" will not only improve the individual student's social skills but will also improve group discussion abilities. An important message of this lesson is that effective listening is a key to developing more satisfying, respectful and open relationships.

Teacher Preparation

Review the lesson and student activity sheets.

Time

One 45-minute class period.

Outline of Activities

Activity	Materials
Listening	none
Check It Out!	none
Group Problem Solving (optional activity)	"Communication Problems," "Group Problem Solving" student activity sheets

Listening

1. Write the following questions on the board, eliciting responses from the class:
   - What does it mean to "listen with respect?"
   - How do you know when someone is listening to you?
   - How do you know when someone is not listening?
   - How do you feel when someone turns around and talks to someone else while you are speaking to them?

2. Summarize this part of the discussion by asking students:
   - Do you see a relationship between listening with respect and improving communication? If so, what is it?
   - What kinds of things can you do that can communicate respectful listening?

Encourage students to come to their own conclusions before continuing with the next activity.

Check It Out!

1. Introduce the next activity as one that will help students practice effective listening skills. The name of the activity is "Check It Out." Explain that checking it out is what we need to do to really listen and understand others. We need to hear what they have said and then "check it out" to assess if we have actually understood what they really meant to say.

2. Before choosing a discussion topic, review the groundrules and emphasize the importance of respecting other's opinions. Remind them that you can disagree with someone and still respect him or her as a person. This activity works best with a controversial topic about which students can give their opinions and support them with facts. Use whatever topic you feel is appropriate for your classroom.

   The following are a few suggestions for topics:
   - What do you think about "English Only" laws?
   - If you were writing an advice booklet for parents, what would you say?
   - Do you think schools should have programs that involve grandparents in school activities? Why or why not?

   Allow students five minutes to think about what they are going to say before the discussion begins. To further prepare themselves, they can jot down what they want to say.

3. Have class sit in a large circle if possible. Or, divide class into two large circles. Explain to the group(s) that you will be having a group discussion about the chosen topic.

   It is very important that only one person speak at a time. Explain that the first person will present his or her point of view and then the second person will reword what the first person said, before presenting his or her own point of view. This must be done in the second speaker's own words, but in a way that reflects what the first person meant to say. If it doesn't accurately reflect what the first person meant, the second speaker must try again. He or she must "check it out." The discussion continues in this manner. Before any student can join in the discussion she or he must reword the previous person's contribution.

4. When this exercise is completed, ask students the following questions:
   - Was this exercise difficult or easy?
   - What was difficult about it? Why?
   - What was easy about it? Why?
   - How did it feel to have someone reword what you said?
   - If it felt awkward or strange, why do you feel it was?
   - Do you know anyone who uses this kind of listening skill?
   - How do you feel it works? Does it always work? Why or why not?

   Explain to students that this listening skill is sometimes called **paraphrasing**—meaning to reword what has been said, or **reflective listening**—meaning to "mirror" back to the speaker what he or she has said. This is a communication skill that they can use all their lives. If done correctly, reflective listening helps people feel more respected and more willing to continue opening up the lines of communication. This "opening up" is what builds strong friendships and relationships. By rewording what your friend has said and using your own words, you show him or her that you have really listened. The only thing you have to be careful about is not to "parrot" back exactly what they said. This will make your friend feel like you are imitating and not really listening.

Group Problem Solving

(Optional Activity)

As time permits and as an optional exercise, students can engage in some communication problem solving with the following scenarios:

1. Divide the class into four groups and tell students that the object of the following exercise is to engage in group problem solving. Tell students that each group will be assigned a potential communication problem from the "Communication Problems" student activity sheet. They can either choose one of the scenarios that are provided under each communication problem or each group can make up its own. Once they choose from these two options, instruct them to choose a recorder to write down the group's decisions on the best way to solve the problem.

2. Direct students to the "Group Problem Solving" student activity sheet. Instruct them to complete only one "Group Problem Solving" sheet per group, write their names in the blanks provided, and answer the questions on the sheet. Tell students that each group will be going through two simple steps in prob-

lem solving: identifying the problem and identifying possible solutions. Remind them that it is important for all group members to participate in these two steps and reach a **consensus** about their responses. A **consensus** is reached when all group members are willing to support the group's decision. If one group member doesn't agree, they have to go back and compromise until all agree. After the four groups complete their work, ask the recorders to present the groups' responses to items 2 and 3 on the student activity sheet.

3. After students present their findings, facilitate a discussion analyzing the similarities and differences among the four groups' problem-solving approaches.

Summary

Conclude by telling students that this lesson was an introduction to communication skills building. The dicho for today's lesson, *"No hay peor sordo que el que no quire oír,"* states that "Worse than being deaf is the refusal to listen." It is very appropriate for today's lesson.

Listening with respect is an important part of effective listening. Accepting feelings and expressing them appropriately is also an essential part of communication. Lesson 8 will deal with these issues as we continue to build on our communication skills.

Homework Idea

Have students discuss "listening with respect" with their families. Suggest that they ask a parent or family member the following questions:

- How do you know when someone is listening to you with respect?
- What can I do to show you I respect you?
- Have students discuss today's dicho with their parents.

Communication Problems

Group I - Communication Problem with Peers:
Discuss what a person can do to improve communication with a friend who is having a hard time listening.

Possible scenario: You are talking with your friend about a bike accident you had on the way to school. You injured your knee and you are upset. Instead of listening to you with respect, your friend starts tapping on the table.

Group II - Communication Problem with Parents:
Discuss what a person can do to improve communication with a parent who is having a hard time listening.

Possible scenario: You are late getting home from soccer practice. As you walk in your mom is waiting by the door. She looks very upset and starts yelling at you. You try to explain what happened but she doesn't listen. She is too angry right now.

Group III - Communication Problem with a Boyfriend or Girlfriend:
Discuss what a person can do to improve communication with a person of the opposite sex who is having a hard time listening.

Possible scenario: There is a boy/girl you really like and you finally managed to make a date to go to the movies. A day before the date, you have to cancel because of a family obligation. When you try to explain, she/he doesn't understand. He/she feels like you are brushing him/her off.

Group IV - Communication Problem with a Person from Another Culture:
Discuss what a person can do to improve communication with a person from another culture.

Possible scenario: A very nice young woman from El Salvador just moved into your neighborhood. She walks to school alone every day and you would like to get to know her. You don't speak Spanish and she doesn't speak English.

Student Activity Sheet

Group Problem Solving

Directions: Complete only one student activity sheet per group. Write the name of all the group members in the blanks provided. Discuss the problem that your group has been assigned or the one you chose and answer the following questions:

1. Names of persons in group _____

_____

_____

_____

2. What is the problem?

_____

_____

_____

3. What are 3 possible solutions to the problem?

1. _____

2. _____

3. _____

"When Rachel said my egg and chorizo burro looked gross, I felt embarrassed and hurt."

Lesson 8

Accepting and Expressing Feelings

DICHO

Hablando se entiende la gente.

(Speaking is a way for people
to understand each other.)

Background and Rationale

In this lesson, students will discuss how feelings affect the communication process and how our emotions influence how we react to what we hear. The emphasis of this lesson is on becoming more accepting of feelings and identifying words that describe them. The lesson starts with a discussion on how words express feelings and introduces the use of "I feel" statements. "I feel" statements are presented as an example of what we call **direct communication** in this country. Students will have an opportunity to understand that this is a communication technique that is considered acceptable in the United States and that if they want to, they can try it out in their daily lives and see how it works for them. It is

important to consider that for some Latinos (and non-Latino students as well), using this kind of direct communication may be difficult. We thought it important to include it with an emphasis on **choice**. To some students it may be appropriate to use at school with their peers, but not at home with their parents. They may need to be reminded that it is quite acceptable to use direct communication with teachers and that it is not considered disrespectful to do so in this country. This lesson can prove to be quite interesting from a cross-cultural perspective. We encourage you to discuss the implications of choosing this kind of communication technique as well as consider the choices and consequences of using others.

Teacher Preparation

Prepare cards from the "Feeling Word Cards" teacher page.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials
Feeling Words	"Feeling Word Cards" teacher page
Expressing Feelings	*Papel en la pared,* markers, masking tape
Applying the "I Feel" Model	"I Feel Statements" student activity sheet

Procedure

Feeling Words

1. Start this lesson's activities by asking the class "What are words good for?" Responses might include: to express feelings, to pass on information.

   Continuing with the discussion, ask students "What do words do?" Responses might include: words answer questions, express feelings, give information, make you laugh, make you feel angry, sad, shocked. Explain that words have a strong impact and can express many different reactions and feelings.

2. Divide the class into groups and give each group three feeling word cards that you prepared before class.

3. Ask each group to choose one person as a recorder/representative to write on the *papel en la pared* and report to the larger group. Explain to students that their task is to identify as many other words that suggest the same feeling as the feeling card word and then record it on the *papel en la pared.* For example: happy can also be joyous, high or excited. Allow about 5-10 minutes for students to think of other words and record them on the *papel en la pared.*

4. After they have completed recording ask each group representative to share their feeling cards and *papel en la pared* lists. Briefly reinforce how much the exercise shows about what they already know about feelings and how they have just expanded their "feeling" vocabulary. Tell them that the next exercise will help them practice expressing feelings.

Expressing Feelings

1. Start this discussion by asking students to think about how people might express different feelings. Use the following questions to guide a discussion:
   - What might a person do when she is feeling disappointed?
   - How does a person act when she is feeling sad?
   - What might a person do when he is feeling left out?
   - How do people act when they feel angry inside and they feel as if they are going to explode?

2. Tell students that one common and accepted way of expressing feelings in this country is using "I feel" statements. Some people call them "I messages." An "I feel" statement expresses how you feel without accusing or blaming the other person.

   Present the following model on the board or on the *papel en la pared* to explain how to construct an "I feel" statement.

   a. State the feeling or problem.
      I feel really upset...
   b. Describe the behavior.
      ...when you use my bike without asking.
   c. Explain what you want.
      I want you to ask me first when you want to borrow it.
      I would like ...

3. Explain to students that one of the common ways people feel disrespected is when they feel accused or put down. When people feel put down they usually feel as if they should defend themselves. An important point to remember about "I feel" statements is to stay away from "You" statements. "You" statements are put-downs that judge the other person's character or reasons for their behavior.

4. Demonstrate "You" statements to the class. Explain that they can be communication stoppers and sometimes encourage conflict. "You" statements can be considered disrespectful because they sound like blaming, preaching, name-calling, or demanding. The receiver of a "You" statement will rarely feel good about this kind of communication—he or she will usually feel disrespected. Verbally demonstrate the following examples and ask students to pay attention to how they would feel if they were being told this by someone.
   - You never clean up after yourself.
   - You are a selfish, spoiled brat.
   - You are a bad sport.
   - You can't take a joke.
   - You are too pushy out in the playground.

5. Demonstrate how "You" statements can be turned into "I feel" statements.
   - I feel like I can't get my work done when you don't put your stuff away.
   - I feel hurt and angry when you don't show me you appreciate what I do for you.

- I feel hurt and left out when you want to stop playing when things don't go well for you.
- I felt disappointed when you didn't laugh at my joke.
- I felt angry when you shoved me in the playground today.

The purpose of "I feel" statements is to simply state how you feel. "You" statements point to the other person's character or mistake and often sound like accusations.

Applying the "I Feel" Model

1. Divide the class into four groups and refer them to the "I Feel" Statements student activity sheet.

2. Ask each group to fill out all three situations. They may also want to write a situation from a real or imaginary problem.

3. Reconvene the larger group and ask for volunteers to present two or three situations.

Summary

Today's dicho, "*Hablando se entiende la gente,*" upholds that "talking it out" is one way to make yourself understood. This dicho encourages us to express ourselves.

Again, emphasize that in the United States, "I feel" statements are considered an acceptable way of expressing and communicating feelings. Guide the summary discussion by using the following questions:

- What do you see as the advantages to using "I feel" statements?
- What do you see as the disadvantages?
- Do you think children can use "I feel" statements with parents? Why or why not?
- Do you think you could use "I feel" statements with friends?
- How do you think teachers would react to students using "I feel" statements?
- Can you think about how people from different cultures would react to an "I feel" statement?

- Is it realistic to think all people can use "I feel" statements? Why or why not?

Homework Idea

Have students describe "I feel" statements to their parents and discuss whether they think it is okay to use "I feel" statements at home.

Teacher Page

Feeling Word Cards

Instructions: Copy this page and cut along dotted lines.

lonely	mean
excited	glad
discouraged	foolish
resentful	happy
powerless	angry
proud	left out

Student Activity Sheet

"I Feel" Statements

Read the following situations and change the "You" statements to "I feel" statements by filling in the blanks following each situation. Be sure to ask as many questions as you need to ask!

1. Your big sister wants to wear your new sweater. Last week she wore your new teeshirt and returned it with a stain on the front. You want to say, "No way, you're such a slob! You always ruin my clothes."

   Instead, you say:

   I feel _____

   when _____

   I want _____

2. Your friend Rachel likes to put you down in front of other friends. Today your mother made a chorizo and egg burro for your lunch, knowing that it's your favorite. When you take out your burro, she says "Oh, gross. What is that? It looks awfully greasy!" You feel like saying,"Why don't you go look in the mirror and scare yourself?"

   Instead, you say:

   I feel _____

   when _____

   I want _____

3. There's a dance after the Friday night basketball game. Your parents insist you come straight home after the game. They say you're too young to be out so late and too young to go to dances. They've also heard that there are a lot of things going on at the dances that you shouldn't get involved in. You feel like shouting, "You never let me do anything! You treat me like a baby! And you're too old-fashioned to know what's going on."

   Instead, you say:

   I feel _____

   when _____

   I want _____

4. Make up your own situation

   _____

   _____

   _____

   _____

   _____

   I feel _____

   when _____

   I want _____

Tony and Cecilia thought Mr. Rodriguez might appreciate some help in the neighborhood clean-up.

Lesson 9
Thinking and Communicating

DICHO

Camarón que se duerme, se lo lleva la corriente.

(The shrimp that falls asleep
gets carried away by the current.)

Background and Rationale

Throughout the communication unit, students have had an opportunity to think about the factors that affect how people communicate with each other. Lesson 9 is intended to familiarize students with the **critical thinking skills** necessary for effective communication. They are presented with a critical thinking model and given examples of situations where critical thinking skills are modeled and described. The lesson ends with students completing an exercise where they apply the model.

Note to Teacher: When presenting decision making to students of diverse backgrounds, it is important to keep the following considerations in mind:

- Alternatives and **consequences** of any action or decision may be seen differently by students based on their individual experiences and cultural backgrounds.
- The best decision for the same situation may be different for each student, based on their individual experiences and cultural backgrounds.
- Possible alternatives in decision making are influenced by one's cultural background.
- When discussing consequences of a decision with students, stress the effect that the decision might have on their parents or family members. The impact of decisions on the family and the concern students feel regarding this impact may be influenced by their cultural background.
- The ability to implement a decision is influenced by one's cultural background as well as his or her status in society, economic and educational levels, language and resources.

Teacher Preparation

Review the lesson, including the five steps to decision making. Practice "The Suitcase Case" role play.

Time

Allow one 45-minute class period.

Outline of Activities

Activity	Materials Needed
The Suitcase Case	None
Models of Critical Thinking	"Models of Critical Thinking Skills" teacher page, "Critical Thinking Skills" student activity sheet

Procedure

The Suitcase Case

1. Start this activity by asking for two student volunteers to help you solve a case. Prepare the two volunteers by telling them that the three of you will be acting out a role play and that they should pretend that the three of you are friends walking in the park. As you walk through the park you notice a suitcase. Looking around, you see the park is empty. You decide to open the suitcase, and find it is full of one hundred dollar bills. Have an improvisational discussion with the two students following the discovery of the money.

2. As the teacher, take the lead and guide the role play through the following essential steps, encouraging the two student volunteers to participate as much as possible:
   a. Define the issue.
   b. Suggest solutions.
   c. State the consequences.
   d. Make a choice.
   e. Take action.

3. Upon completion of the role play, have students make general statements about the process they observed. Tell them that whenever decisions need to be made, problems solved or conflicts resolved, a similar process can be used. Whenever we communicate in this way, we are using critical thinking skills.

Models of Critical Thinking

1. Read paragraph 1 from the "Models of Critical Thinking Skills" teacher page. Ask students to consider the skill being used in this situation. List the skill on the board as indicated on the sheet. Complete this process for all the paragraphs, until all the skills have been listed on the board and discussed.

2. Direct students to the "Critical Thinking Skills" student activity sheet. Have them read each paragraph and list the skill used. When all students have finished, call on volunteers to read paragraphs aloud and share the skills they have listed.

Summary

After students have completed their student activity sheets, ask for volunteers to share a possible dilemma or problem that the critical thinking skills model could be applied to. Talk them through each step of the model.

Conclude by telling students that this sample model can be used to solve problems, make decisions or resolve conflicts.

Homework Idea

Have students tell their parents about the Tony and Manuel case study and discuss decision making with them.

Models of Critical Thinking Skills

The following paragraphs model five essential steps in the process of critical thinking. Read the paragraphs one by one to students and have them identify the skill being used. List these skills on the board.

1. *Define the Issue*

Jenny and Jason were standing in line for the movies one Saturday afternoon. Jenny reached into her pocket and discovered her wallet was missing. Clearly upset, she turned to Jason and exclaimed, "I can't find my wallet—what are we going to do? We can't go into the movies without any money!"

2. *Suggest Solutions*

Jason frantically thought to himself, "When did I see that wallet last? Where did we go since the last time?" Remembering the candy they'd bought recently, Jason remarked, "Why don't we retrace our steps to the candy store where you last had your wallet out?"

"Good idea!" said Jenny. "And if we don't find it, let's hope someone turned it in at the store or the police station. We'll have to check there also."

"Someone might have returned it to your home if your address was in it," added Jason.

"There are lots of possibilities!" thought Jenny to herself.

3. *State the Consequences*

"If we go to look now, we'll probably miss the movie!" said Jason. "I've got enough for both of us—let's look for it later."

"But if we don't look for it now, someone else may find and keep it instead of returning it to me."

"It's probably been found already, so let's hope it's someone honest and enjoy the movie."

"Well, there's really nothing else in the walletexcept the money for the movie."

4. *Make A Choice*
"All right," said Jenny. "Let's go to the movies. If we can't find it, I'm only out the wallet and ten dollars."

5. *Take Action*
Jenny and Jason went to the movies and had a great time. After the movie, they retraced their steps to the candy store. The owner saw them coming and reached under the counter, pulling out Jenny's wallet.

Adapted with permission from *Communication for a Livable World*, by Jory Post and Alan Friedman. Santa Cruz, CA: Network Publications, 1988.

Critical Thinking Skills

Read the paragraphs below and label with one of the following critical thinking skills:

a. Define the issue
b. Suggest solutions
c. State the consequences
d. Make a choice
e. Take action

1. _____

One afternoon Tony and Manuel were walking home from school. Mr. Rodriguez, their 78-year-old neighbor, was out in his herb garden. He was usually there in the afternoons. He kept a nice garden and sometimes he would go up and down the street with a large green garbage bag, picking up papers and cans. Today he looked very angry. When Tony and Manuel passed by he waved his cane at them and said, "I'm tired of picking candy wrappers out of my herb garden. Why can't you kids pick up after yourselves?" Both Tony and Manuel felt embarrassed by what happened. Tony said to Manuel, "Mr. Rodriguez thinks we trashed his garden and it wasn't us." Manuel said, "He looks really mad right now. We'd better just keep walking and not say anything."

2. _____

The next day after lunch, Manuel and Tony were playing basketball with some other kids from the neighborhood. Tony told Cecilia about what happened. Cecilia came up with the idea to surprise Mr. Rodriguez one afternoon by showing up with rakes and garden tools to help him with the yard work. Marie and Leroy suggested showing up once a week to pick up garbage. Pretty soon the rest of the kids came up with a whole list of things they could do to help Mr. Rodriguez.

3. _____

When Tony got home, he told his father about what happened. Tony's father grew up in the neighborhood and had known Mr. Rodriguez for a long time. He told Tony that Mr. Rodriguez had always taken a lot of pride in his neighborhood and that he was probably frustrated about all the work he had to do. He suggested that Tony and Manuel might want to think of ways they could help Mr. Rodriguez keep the neighborhood clean.

4. _____

A few of the kids didn't like the idea. Julia didn't think they should surprise him because he might be in a bad mood. José said, "What if Mr. Rodriguez doesn't want us to help him?" Manuel didn't want to do it because he said Mr. Rodriguez looked like he was going to hit him with his cane.

5. _____

Cecilia had a suggestion. They could try one of the things from the list and see how Mr. Rodriguez felt about it. Tony agreed with Julia about not surprising him, and volunteered to go to Mr. Rodriguez's house and tell him about their clean-up plan. He also wanted an opportunity to tell him that he and Manuel weren't the ones who trashed his garden.

6. _____

The next afternoon, Tony, Manuel and Cecilia went over to Mr. Rodriguez's house. Manuel decided he didn't want to go into Mr. Rodriguez's yard so he waited at the corner to see what happened. Mr. Rodriguez was out picking cilantro from his garden and was in a much better mood. When Tony and Cecilia told him about their plan he smiled and gave them two bunches of cilantro to take home.

Adapted from Communication for a Livable World, by Jory Post and Alan Friedman. Santa Cruz, CA: Network Publications, 1988.

Lesson 10
Final Circle

DICHO

Si quieres conocer a Inés, vive con ella un mes.

(If you want to get to know Inez,
live with her for a month.)

Background and Rationale

The purpose of this final lesson is to help students reaffirm that they each have the ability to communicate and get along well with others who are different from themselves. The main exercise is borrowed from the curriculum *Yo Puedo* (Institute of Cultural Affairs, 1980) and is entitled "How I Learned to Get Along with Someone Who Doesn't Think the Way I Do." Students share something positive about their ability to get along with others.

Teacher Preparation

Review the lesson.

Time

Allow 30 to 45 minutes for this lesson.

Outline of Activities

Activity	Materials Needed
How I Learned to Get Along with Someone Who Doesn't Think the Way I Do.	None

Procedure

How I Learned to Get Along with Someone Who Doesn't Think the Way I Do*

1. Ask students to form a large circle. Tell them that this circle activity is the last activity of *La Comunicación* unit. The main purpose of the unit was to teach acceptance of differences and to build communication skills. We may have different cultures and values, speak a different language, be of different generations, sexes and ages, yet we can still learn how to be sensitive to one another and communicate well.

* Adapted with permission from *Yo Puedo*, by Uvaldo Palomares. Chicago, IL: Institute of Cultural Affairs, 1980.

2. Tell students that during this last lesson they will discuss how they get along with people who don't think the way they do. Review the groundrules and ask students to think about some skills they have learned that have helped them in their daily lives. Ask students to share their thoughts with the rest of their classmates. Go around the circle until everyone has had an opportunity to share.

Summary

After the students who wanted to participate share their ideas, ask the group the following questions:

- Is there anything that someone else shared that might be useful to you?
- Are there people who have learned to get along with you who don't think the way you do? How have they done it?
- Is there anything you would like to say about *La Comunicación*?

Close the lesson by going back to the dicho, *"Si quieres conocer a Inés, vive con ella un mes."* Tell students that this dicho is often used as a joke about how you really don't get to know people until they live with you or until you spend a lot more time getting to know them.

Appendix A
Historical and Ethnographic Profile of Latino or Hispanic Ethnic Groups in the United States

The term Hispanic is used interchangeably with Latino for this text because most of the following information is extracted directly from U.S. Census Bureau and Ford Foundation reports and they have used the term Hispanic.

According to the United States Bureau of the Census, Hispanics are persons who designate themselves as being Mexican, Mexican American, Chicano, Puerto Rican, Cuban or other Spanish Latinos. Working from this criteria, the 1980 census reports 14.6 million Hispanics on the U.S. mainland, or 6.4 percent of the total population.[1] These numbers, however, represent an undercount of the Hispanic populace. An additional but unknown number of Hispanics (both documented and undocumented) add to the "true" population, which has been estimated by some demographers to be well over 20 million.[2] Working from the actual census count, 60 percent of the 14.6 million mainland Hispanics are of Mexican origin, 20 percent are other Hispanic groups, including Central and South Americans, 14 percent are Puerto Ricans and 6 percent are Cubans.[3]

The reality of the Latino population, contrary to popular belief, is a very heterogeneous population including blacks, browns and whites. It is composed of distinct Spanish-origin groups, each concentrated in a different region of the country. While tied together by a common cultural background and language, each of these groups has its own demographics, educational and socio-economic status, perceptions of itself and of its place in U.S. society and internal diversity. In addition, individuals within each of these groups are differentially affected by the process of acculturation. To truly comprehend the complex reality of the Latino population, an understanding of each of the groups that comprise it is needed.

The following sections (Mexican Americans, Puerto Ricans, Cubans and Other Hispanics) are taken directly from *Hispanics: Challenges and Opportunities* (Ford Foundation, 1984).

Mexican Americans

The history of Mexican Americans in the United States, until recently, has largely been one of dispossession, subjugation and economic exploitation. More than 250 years before the 1848 Treaty of Guadalupe-Hidalgo, by which Mexico ceded the northern half of its territory to the United States, Spaniards and later, Mexicans, settled the area that is today the states of Texas, New Mexico, Arizona, Colorado and California. [4] Mexico had first opened its northern region, now Texas, to settlers in 1819, requiring their allegiance to Mexico and their adoption of Catholicism. Feelings of racial superiority, the press of new immigrants, Mexico's abolition of slavery and other factors led these settlers to revolt and create the Texas Republic in 1836, paving the way to further expansion of U.S. territory through the Mexican-American War of 1846-48. For the Mexican population that remained in this territory, it was the southwestward movement of the border and not their movement across it that brought them into the United States. Under the Treaty of Guadalupe-Hidalgo, their land and civil rights were to be protected, as was their right to retain their language, religion and cultural practices.

During the second half of the nineteenth century, the American Southwest was physically, culturally and economically isolated from the rest of the United States. Before 1880, there was little population movement between Mexico and the United States beyond local movements along an ill-defined border. Between 1880 and 1910, however, the southwestern United States experienced rapid economic development encouraged by the subjugation of the region's Native American tribes, the arrival of the railroads and the commercialization of agriculture. During this period, Mexican workers were eagerly sought by U.S. mining, railroad and agricultural interests.[5]

This demand for labor, along with social, political and economic disruptions in Mexico, increased the population of Mexicans in the U.S. to more than one million persons by 1930. At the same time, Americans of European heritage flocked to the West, resulting in large-scale violation of the land-grant protections accorded to Mexican Americans and their subsequent economic and social subordination. Soon, long-settled Mexican Americans were all but indistinguishable from new, economically deprived arrivals from Mexico.

The Great Depression, which brought economic stagnation to the Southwest,

caused a backlash against unskilled immigrant labor that led to the deportation to Mexico, between 1929 and 1935, of more than 400,000 workers (including many born in the United States).[6] The pendulum swung back, however, when World War II created labor shortages in the Southwest. Thus, in 1942, a series of intergovernmental agreements between the U.S. and Mexico created the *bracero* program that allowed the importation of Mexican workers for periods of up to six months. Workers were to be paid the prevailing wages and, on paper, to be protected against discrimination. As a result, large numbers of temporary agricultural workers were transported north. Growers benefited from the continuing supply of seasonal helpers who came without families and left when the work was done. Agricultural interests also used braceros as strike breakers.[7]

The bracero program was originally conceived as a temporary wartime measure. U.S. agricultural interests secured its extension and expansion until 1964, when, under pressure from organized labor, it was terminated by Congress. While the program was in operation, more than four million workers were recruited, and at its height, braceros entered the United States at an annual rate of more than 400,000.[8] Also during the program, the Immigration and Naturalization Service made periodic efforts to crack down on undocumented aliens; the largest such effort, "Operation Wetback," resulted in one million expulsions in 1954—including, through indiscriminate enforcement practices, some U.S. citizens.[9] But the bracero program served to revive the traditional pattern of population movement across the U.S.-Mexican border.

In addition to labor shortages, World War II created a new consciousness among many returning Hispanic war veterans. They became less docile and more politically active in the face of discrimination. For Mexican Americans, such new organizations as the G.I. Forum and the Community Service Organization arose and gave rise to new and more capable political leadership. The black protest movement of the sixties also inspired a generation of Mexican Americans to undertake political action and helped to heighten a growing sense of group consciousness.

Legal migration from Mexico was checked by amendments to the U.S. immigration law in 1965, 1976 and 1978. Family reunification provisions, however, allowed many former braceros who had adjusted their status prior to the program's termination to obtain permanent resident status for their immediate families. In this way, the law encouraged immigration as a self-sustaining phenomenon.[10] Illegal immigration also grew rapidly. The 8.7 million persons of Mexican origin counted by the U.S. Census in 1980 is a conservative figure that includes some but not all undocumented aliens.

The Mexican-origin population thus is multigenerational, containing newcomers, both legal and undocumented, as well as families with a long history in the United States. In 1970, 16 percent of the population were foreign-born, 34 percent were second-generation and 50 percent were third-generation or more, implying a broad range of social and economic diversity. Most of these individuals are descended from, or are themselves, unskilled immigrants drawn here to work in the low-wage sectors of the Southwestern economy.[11]

Puerto Ricans

All Puerto Ricans are U.S. citizens by birth, making them unique among Hispanic subgroups. The population is further characterized by a pattern of circular migration that was encouraged, until recently, by cheap airfares. This ease of access has an often adverse impact on Puerto Ricans' socioeconomic status, as it militates against their establishing a firm foothold in either the mainland or the island economy and contributes to other problems of adjustment.

The political status of Puerto Rico is a volatile issue among those who favor commonwealth status, statehood or total independence. It is an issue that dominates Puerto Rican politics—on the island and the mainland. From 1898, at the conclusion of the Spanish-American War, to 1952, Puerto Rico was a territory of the United States. In 1952, it became an *estado libre asociado*, or commonwealth, which allows the island a measure of self-government while it remains part of the United States. Despite the fact that the new arrangement provided Puerto Ricans with a greater measure of self-government, many of the vestiges of colonialism that were present prior to the compact remain. For example, Puerto Ricans have no voting representation in Congress and cannot vote in U.S. presidential elections. However, the president can order Puerto Ricans into battle, as occurred in the Korean conflict, where one out of every forty-two Americans killed was a Puerto Rican. These and similar facts are cited by proponents of both statehood and independence. Supporters of commonwealth status recognize the shortcomings of the present situation but believe they can be ameliorated gradually within the commonwealth framework.

It should also be noted that island residents do not pay federal income taxes, which permits the island to offer major tax advantages to qualifying firms. This allowed the famed Operation Bootstrap to attract new business into Puerto Rico and transform the island from a primarily agricultural society to an industrial one.

Although Puerto Ricans have lived in the continental United States for a century or more, their numbers prior to World War II were small. Affordable air travel and

increased employment opportunities on the mainland in the postwar years altered the situation. The 1940 census counted only 70,000 persons of Puerto Rican extraction living on the U.S. mainland; by 1950, the number had increased to more than 300,000 and by 1960, to nearly 900,000. The 1970 census counted 1.4 million persons of Puerto Rican origin on the U.S. mainland and the 1980 census, some two million. While data on the migration of Puerto Ricans between the mainland and the island are limited, crude estimates from airline passenger statistics suggest a decrease in Puerto Rican migration to the mainland from the 1960s to the 1970s, some of the net loss due to reverse migration occurring during the recession years 1970, 1971 and 1976. Indeed, the ebb and flow of Puerto Rican migration appears to depend to a great extent on the relative strengths of the mainland and island economies.[12]

The history of Puerto Rican migration to the United States is similar to that of Mexican Americans in a number of respects. Both flows included large numbers of unskilled laborers seeking work in the low-wage sector of the U.S. economy.[13] Like Mexican Americans, Puerto Ricans on the mainland are highly concentrated regionally; until recently, their migration has been directed primarily to New York City and its surrounding areas. Both groups have been victims of discrimination and prejudice. Reflecting the lateness of their large-scale arrival on the mainland, however, Puerto Ricans did not organize there in significant numbers until the late fifties, well behind the Mexican American community in that respect. Another difference is that Puerto Ricans have always been concentrated primarily in central cities like New York, where their employment outlook has depended on the strength of the local manufacturing and service sectors.[14] Their low wages in the secondary labor market of those sectors, the decline of manufacturing jobs in the Northeast and the high cost of urban living have contributed much to the status of Puerto Ricans as the poorest of U.S. Hispanic groups.

Cubans

Cubans, who in 1980 comprised about six percent of the Spanish-origin population, are the third largest Hispanic group in the United States and the most prosperous. Although the first major Cuban migration to the United States occurred in 1868, in response to the demand for labor in the new tobacco industry of Key West, most Cuban immigration is a product of the past twenty years. In 1950, there were only about 34,000 persons of Cuban birth in the United States. The advent of the Castro regime in January 1959 brought to the United States many wealthy and middle-class Cubans, the first wave of an exodus that brought the number of Cuban-origin persons counted in the census to 125,000 by 1960, to a half a million by 1970 and to 803,000 by 1980.[15]

In addition to the financial, educational and cultural assets of many Cuban refugees, the support of private charitable organizations and the federally funded Cuban Refugee Program of the early sixties contributed much to the success of the Cuban refugee community. A principal aim of the program was to relocate the refugees in communities across the United States, in order to relieve the strain that the Cuban influx was assumed to have placed on the depressed economy of Miami. By the early seventies, however, a significant return migration to Miami had taken place, largely a result of the thriving economy of the city's Hispanic community. Today, some 60 percent of all Cubans in the United States live in the Miami area.

Unlike Mexicans, Cubans and Puerto Ricans show little generational diversity. In 1980, most Cubans were first-and second-generation.[16] This pattern was reinforced by the Marial boatlift of May 1980, in which 125,000 Cubans from lower socioeconomic backgrounds than those in earlier waves entered the United States. The arrival of this latter group, while increasing the Cuban presence in this country, has lowered the socioeconomic profile of the Cuban-origin population as a whole. In addition, their arrival coincides with a period in which opportunities generally have been limited. The experience of these "late" arrivals is thus likely to be less favorable than that of those who came earlier.

Other Hispanics

"Other Hispanics" is a residual census category that covers Central and South Americans, including Spanish-origin Caribbeans—primarily Dominicans—and a group known as Hispanics. It is estimated that between 1950 and 1980, the number of persons from Central and South America enumerated by the census increased from 57,000 to well over a million. The large majority of U.S. Hispanics of Central and South American origin are foreign-born. In 1979, Central and South Americans comprised an estimated 8 percent of the U.S. Latino population.[17] Central and South Americans are a culturally heterogeneous group, concentrated in different regions of the United States according to national origin. Dominicans and Colombians are generally found in New York, for example, while Guatemalans and Salvadorans are found in Los Angeles. Though the Census Bureau provides figures on the number of Central and South Americans by nationality, little is known of the characteristics of this population by national origin.

Like Cubans, but unlike Mexicans and Puerto Ricans, the educational and occupational mix of Central and South Americans spans a wide socioeconomic spectrum. They are represented to a greater extent than Mexicans and Puerto

Ricans in the white- and blue-collar occupational categories, while their presence in farm work is negligible. Also like Cubans, but unlike Mexicans and Puerto Ricans, many are political refugees and asylum seekers in flight from the violence of El Salvador, Guatemala or Nicaragua. Some have come to the United States, either temporarily or permanently, for economic reasons. While much is known about the status of other Latino groups, little is known about how the various Central and South American groups are faring in the United States.
"Hispanos," who reside primarily in the American Southwest, trace their origin to the original Spanish colonists or to subsequent immigration from the Iberian peninsula. Little is known about them, including their precise number. However, of the "Other Hispanics," more than two-thirds were native-born and of native-born parentage. It is this group that most likely represents the Hispanos. While they are most often found in the same states as are Mexican Americans, they are ethnically and culturally distinct. Other Hispanics include Spaniards such as Basques, Catalonians and Spanish gypsies, as well as those who are partly Hispanic and who identify themselves as "Other Hispanic" in the census.

Central Americans

Central America is a narrow piece of land connecting Colombia on the South to Mexico on the north. At present it consists of seven independent states: Guatemala, Belize (formerly British Honduras), El Salvador, Honduras, Nicaragua, Costa Rica and Panama. In the pre-Colombian period, Central America was an area of relatively high native Indian civilizations, situated as it was between the high civilizations of Mexico and Colombia. The Central American civilizations were largely destroyed by the Spanish, who brought their language, religion and culture, which they succeeded to varying degrees in imposing on the indigenous population, as they incorporated the latter into their economic system with various forms of forced labor, debt peonage and slavery. Decimated by European diseases and ill treatment, much of the native population was replaced by African slaves, particularly along the Atlantic coast. The resulting series of mixed races and mixed cultures has characterized the area and reflected its political and economic history.

With the collapse of Spain's American colonial empire in the early nineteenth century, the native-born Spaniards (Creoles) replaced peninsular Spaniards as the region's ruling class. Attempts to create a single Central American state or federation proved unsuccessful, and the isthmus split up into the separate states of Guatemala, El Salvador, Honduras, Costa Rica and Nicaragua. Panama was separated from Colombia by Theodore Roosevelt, who wanted to build the Panama Canal. British colonialism in Belize and Nicaragua, and American ad-

venturism everywhere, complicated the early independence period.

Since the nineteenth century, the United States has maintained political dominance in Central America by repeated direct and indirect military intervention, and by collaboration with local land-owning, military and business oligarchies. Economic domination has been maintained by international corporations and other means (Pearce, 1982). More specifically, by the end of the last century each Central American country began to be locked into a system of economic dependency on the export of one or two crops, usually coffee and bananas. The local landowning elites were encouraged to produce solely for export, and the needs of the local population were completely neglected. Communal Indian lands were lost and Indians were forced to work on coffee and other plantations in semi-slavery. The local elite controlled the land in El Salvador, Honduras and Nicaragua. Unlike coffee, however, banana production gradually came under the control of United States capital, particularly the United Fruit Company.

Present-Day Conditions/Migration to the U.S.

Central American countries have a large concentration of land ownership, and they are ruled by elite military dictatorships (Nicaragua only until 1979). Only Costa Rica has had democracy. The current turmoil in Central America stems from centuries of economic, social and political oppression. The World Council of Churches has documented massacres and other violations of human rights and harassment throughout Central America, including Belize, Costa Rica and Panama, by intelligence and security forces, as well as by paramilitary death squads (Boutilier, 1983).

Until recently, immigration from Central America to the United States, though relatively small, was quite steady. However, the turmoil and chaos that have been prevalent in most of Central America since the mid-seventies have served as the impetus for the sudden and rapid increase of Central American immigration to the U.S. For instance, the sudden great influx from El Salvador and Guatemala between 1978 and 1984 can only be attributed to political factors, i.e., people escaping either from right-wing military dictatorships or left-wing revolutionary movements. In very general terms (and this has been true in Central America), repression drives large numbers of poor people from their homes, while revolutions drive away a smaller number of wealthier people. Recent Central American immigration has been greatest from El Salvador and Guatemala, with only slight increases from Nicaragua, about the same as from Honduras and Costa Rica, which are also suffering economic difficulties.

Although the 1970 census showed that Central Americans had very high levels of income and education compared to other Spanish-origin groups in the United States, the occupational distribution of Central American women was very similar to that of other Latina women. The situation has no doubt changed with the great influx of undocumented immigrants, especially from El Salvador and Guatemala, from a broader range of society, including lower socioeconomic levels. As of 1970, Central Americans in the United States exhibited middle-class characteristics more than any other Latino group, at least officially. By 1984, however, unofficial observations show a much more diversified population in terms of socioeconomic status. The new wave of undocumented migrants may be more consistently working class in their occupational background, particularly those going to the West Coast.

Additional Notes on Central Americans

The continuing influx of immigrants from Central America is changing the nature of many Hispanic communities in the United States. The largest single concentration of Central Americans in the United States is found in the downtown area of Los Angeles.

Although of Spanish-speaking origin, Central Americans differ from other Latino origin groups because of the circumstances surrounding their immigration to the U.S. Most are in this country illegally and, if returned to their country, may be subject to political reprisal.

According to Penalosa (1985), "Because of their growing numbers, their language minority status and their lack of familiarity with the culture of the U.S., Central Americans have been identified as a particularly difficult population to serve."

Since among these populations there are numerous school-age children and adolescents, their entitlement to an education poses an additional challenge to the nation's schools.

Among these populations are speakers of Mayan languages who do not speak Spanish or who have very limited capabilities in that language.

TABLE 1
Persons Reporting at Least One Specific Ancestry Group in the United States: 1980

LATINOS/HISPANICS OF MEXICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Mexican	7,692,619	57%

LATINOS/HISPANICS OF SOUTH AMERICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Argentinia	37,909	
Bolivian	16,048	
Chilian	31,843	
Colombian	156,276	1%
Ecuadoran	87,973	
Peruvian	57,938	
Uruguayan	8,590	
Venezuelan	33,029	
	429,606	3%

LATINOS/HISPANICS OF CENTRAL AMERICAN ORIGIN*

Total U.S.	Number	Percent of Total Hispanics
Costa Rican	26,992	
Guatemalan	62,098	
Honduran	55,565	
Nicaraguan	45,077	
Panamanian	44,754	
Salvadoran	84,757	
	319,243	2%

*Note: These represent significantly underestimated figures. Penalosa contends that as many as 300,000 Salvadorans and 100,000 Guatemalans may reside in the Los Angeles area (Penalosa, 1985).

TABLE 1, continued

LATINOS/HISPANICS OF CARIBBEAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Cuban	597,702	4%
Dominican	170,698	1%
Puerto Rican	1,443,862	11%
	2,212,262	16%

LATINOS/HISPANICS OF SPANISH HISPANIC ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Spanish/Hispanic	2,686,680	20%

TABLE 2

Major Distribution of Latinos/Hispanics of Central American Origin

Costa Rican	-	Northeast/West
Guatemalan	-	West
Honduran	-	Northeast/South
Nicaraguan	-	West
Panamanian	-	Northeast
Salvadoran	-	West

Major Distribution of Latinos/Hispanics of South American Origin

Argentinian	-	Northeast/West
Bolivian	-	South/West
Chilean	-	Northeast/West
Colombian	-	Northeast/South
Ecuadoran	-	Northeast
Peruvian	-	Northeast
Uruguayan	-	Northeast
Venezuelan	-	South

Major Distribution of Latinos/Hispanics of Caribbean Origin

Cuban	-	South/Northeast
Dominican	-	Northeast
Puerto Rican	-	Northeast

TABLE 3

Dramatic Changes Between 1970 and 1980 Census:

	1970	1980
Costa Rican	26,840	26,992
Guatemalan	26,865	62,098
Honduran	31,150	55,565
Nicaraguan	28,620	45,077
Panamanian	38,196	44,754
Salvadoran	23,502	84,757

These numbers, though demonstrating the rapid growth of Central Americans, are extremely low estimates of the actual numbers of Central Americans found in the United States. The greatest number of persons from Central America have arrived in the U.S. in the last four years. Three years ago the United Nations estimated 250,000 Salvadoran and 80,000 Guatemalan refugees living in the Los Angeles area.

Notes

1. U.S. Dept. of Commerce, Bureau of the Census, *Current Population Reports*, Population Characteristics Series P-20, No. 373 (February 1983), Table 6. Persons of Spanish-origin may be of any race.
2. Passel, Jeffrey S., and Robert Warren, Population Division, U.S. Bureau of the Census. "Estimates of Illegal Aliens from Mexico Counted in the United States Census." Revised version of paper presented at the annual meeting of the Population Association of America, Pittsburgh, Penn., April 14-16, 1983, p. 9.
3. U.S. Bureau of the Census, 1981. "Persons of Spanish Origin by State: 1980" *Supplementary Report* PC80-81-7.
4. Massey, Douglas. "The Demographic and Economic Position of Hispanics in the United States: 1980." Report to the National Commission for Employment Policy, March 1982, p. 7. Editorial Research Reports, *Hispanic America*, Washington, D.C.: Congressional Quarterly, Inc., July 30, 1982, p. 558.
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11. Massey. "The Demographic and Economic Position of Hispanics in the United States," p. 10.
12. Massey. "Patterns and Effects of Hispanic Immigration," p. 23.
13. Massey. "The Demographic and Economic Position of Hispanics," p. 12.
14. Idem.
15. Ibid., p. 13.
16. Ibid., p. 14.
17. U.S. Bureau of the Census. "Persons of Spanish Origin by State: 1980." *1980 Census of Population, Supplementary Report*, PC8-0-S1-7.

18. Ventura, Stephanie J. "Births of Hispanic Parentage, 1980," *Monthly Vital Statistics Report*, Vol. 32, No. 6, Washington, D.C.: National Center for Health Statistics.
19. Until 1970, the Census Bureau shifted the definition of Spanish-origin from decade to decade. Even the 1970 census utilized different and ambiguous measures for its detailed tabulations. This creates problems in establishing long-term trend data on the Hispanic population, including its growth.
20. U.S. Bureau of the Census. "Age, Sex, Race and Spanish Origin of the Population by Regions, Divisions and States: 1980," *1980 Census of Population, Supplementary Reports*, PC 80-S1-1, Washington, D.C.: USGPO; and "Persons of Spanish Origin by State: 1980," *1980 Census of Population, Supplementary Reports*, PC 80-S1-7, Washington, D.C.: USGPO.
21. U.S. Bureau of the Census. *Money Income and Poverty Status of Families and Persons in the U.S.: 1982*. CPR Series P60 No. 140, 1983.
22. U.S. Bureau of the Census, "Characteristics of the Population Below the Poverty Level: 1978." *Current Population Reports*, Series P-60, No. 1224, Washington, D.C., USGPO, pp. 24-30, 187.

Appendix B

Latino Presence in the United States: Demographic Trends and Family Life Issues

Introduction

Latinos in the United States are a multi-racial multi-ethnic group, representing a diversity of cultures, languages, nationalities, citizenship status, educational backgrounds and socioeconomic levels. There is a wide variation in the duration of residence of different Latino groups in the United States, and in the conditions that brought them here. Many have had a long history of residing in the geographic area which is now the United States, while others constitute one of the largest influxes of refugees recently experienced by this country.

The demographics of Latinos suggest that they will play an increasingly significant role in the future of the United States. This, however, may be tempered by an historic pattern of discrimination that has denied Latinos equal access to quality education, employment, and health care, as well as opportunities for full political participation and representation. Family life education programs that stress an appreciation for cross-cultural similarities and differences, enhance self-esteem, promote decision-making and communication skills and thoughtful planning for childbearing, education and career offer one promising approach to increasing the educational, vocational, political and health care opportunities of Latino youth.

In the following pages, the Latino presence in the United States is analyzed with respect to six major areas that have affected their opportunities for education,

employment, political participation, and family health. These areas include: (1) population growth, as related to fertility levels and migration; (2) profile of Latino youth; (3) adolescent pregnancy; (4) education; (5) socioeconomic background; and (6) political participation and representation. An understanding of these issues identifies the importance of addressing the concerns of the Latino population through relevant family life education programs.

Population Growth

Current Status and Explanations

A high rate of population growth is one of the most distinctive demographic characteristics of Latinos in the United States. The Latino population increased by 61 percent between 1970 and 1980, as compared to an 11 percent growth for the total U.S. population.[1] In 1980, Latinos comprised 6.4 percent of the U.S. population, while blacks made up 11.7 percent.[2] Between 1980 and 1985, the Latino population grew by 16 percent, or 2.3 million people, to represent about 7 percent of the total U.S. population. The Latino population includes 10.3 million Mexicans, 2.6 million Puerto Ricans, 1.0 million Cubans, 1.7 million Central or South Americans, and 1.4 million of other Spanish origin.[3] Clearly, Latinos comprise a significant part of our country's people.

As their numbers increase, issues concerning the Latino community will have a growing impact upon the rest of the United States society. The quality of education and training available for Latino youth will affect their future jobs and income, and the contributions they are prepared to make to economic and social life. Family life education programs that are culturally relevant to Latinos can provide resources for Latino youth and their families to make decisions about education, training, employment, and childbearing that would promote the health and well-being of this increasingly significant group in our society.

The importance of developing relevant programs for Latinos will be most strongly felt in states with high concentrations of Latinos, such as California, Texas, New York, Florida and Illinois. In these states, Latinos will comprise a large percentage of the future workforce, school-age children, and voters. For example, a recent California state study projected that the Latino population would double from 5.5 million in 1986 to 11.1 million in 2015, comprising almost 30 percent of the population. Another study projected that Latinos would make up over 32 percent of California's population in 2010, equaling the number of whites by

2030. If those currently undocumented are granted amnesty, the growth is expected to be even more dramatic.[4] Addressing the concerns of the Latino community with culturally appropriate programs today could mean that a large percentage of our population will be better educated, healthier, and prepared to participate in social and political life by the year 2030.

There are many issues that currently concern the Latino community, such as access to quality education, training, and employment opportunities, as well as the chance to participate more fully and be better represented in political life. Family life education programs can promote decision-making and communications skills so that Latino youth and their families can consider an increasing range of options for education, employment, careers, and childbearing.

A number of factors contribute to the high rate of population growth among Latinos. Three that are most often cited are high fertility rates, the relative youth of the population, and high levels of migration to the United States. In addition, Latinos have traditionally placed a high value on the family and upon children. Historically, children have been valued both as family members and for their economic contribution from working in the fields to help support the family. A lack of quality medical care has led to high rates of infant mortality and morbidity, so that it was common to have many children in order for a few of them to survive. Many Latinos who have recently immigrated to the United States from rural communities retain a strong desire for many children that developed from the economic needs and lack of medical care in their rural environment.

Latino values about childbearing may change as part of their transition to a more urban lifestyle in the United States. However, if family planning is to be relevant to them during this transition, it must be integrated with comprehensive medical care that addresses more general health needs. Part of the reason that family planning services have not been relevant for Latinos is that these services have often been categorical, focusing strictly on methods of contraception and spacing pregnancies rather than being provided as part of a comprehensive health care program. Effective family planning methods require a strong educational component, as well as comprehensive medical coverage, in order to meet the needs of Latinos.

There are definite gaps in the medical care services that are accessible to Latinas. These gaps are evident in the pattern of Latinas beginning prenatal care in later stages of pregnancy than non-Latinas. For example, 12 percent of Latina mothers waited until the third trimester of pregnancy or received no prenatal care at all in 1980, as compared to 3.5 percent of whites and 9.6 percent of blacks. However, in spite of problems with accessibility of services to Latinas,

they tend to have quite healthy babies. The incidence of low birth weight babies born to Latina mothers is relatively comparable to that of whites, and markedly less than that of blacks. In 1980, 5.6 percent of Mexican and Cuban babies were born weighing under 5.5 pounds, as compared to 5.7 percent of whites, almost 9 percent of Puerto Ricans and 12.5 percent of black infants.[5]

Fertility Rates

In 1980, Latino birth and fertility rates were slightly higher than those for blacks, and considerably more than whites. The birth rate, or number of babies born per 1,000 population, was about 14 for whites, 23 for blacks, and 23.5 for Latinos. Differences in fertility rate (the number of live births per 1,000 women age 15 to 44) followed a similar pattern. In 1980, these rates were about 62 for whites, 91 for blacks and 95 for Latinos.[6] Table 1 displays the variation in fertility rates across different Latino groups in 22 reporting states.

TABLE 1

FERTILITY RATES FOR HISPANIC SUBGROUPS	
Mexican	111.2
Puerto Rican	77.0
Cuban	41.9
Other Latino	75.3
FERTILITY RATES FOR NON-HISPANIC WHITES AND BLACKS	
White	62.4
Black	90.7

SOURCE: U.S. Department of Health and Human Services, "Health Status of Minorities and Low Income Groups," DHHS publication no. (HRSA) HRS-P-DV 85-1, Washington, DC, 1985, p. 36. Figures represent data from 22 reporting states. "Other Hispanics" includes Central and South American, other and unknown Hispanics.

This data has also been broken down to show fertility rates for the different Latino groups in each of 22 states. Perhaps the most striking aspect of the data is the large variation in fertility rates in different states for the same Latino group. For example, the Mexican rates fluctuated between 100 and 120 in Hawaii, Florida, Nebraska, California, Arizona, Illinois and Texas (listed in ascending order of rates). By contrast, the rates were 32.7 for Arkansas, 32.0 for Georgia,and 27.9 for Maine (based on less than 20 births) with a low of 13.6 in Mississippi.

Unmarried Latinas had almost twice the birth rate of unmarried non-Latinas in 1980 with rates of about 52 and 28, respectively.[7] The heterogeneity among different Latino groups remains apparent, with Puerto Rican rates consistently higher than any other group in all age brackets. The combined birth rates of unmarried women ages 15 to 44 were approximately 75 for Puerto Ricans, 55 for Mexicans, 41 for "Other Hispanics," and 9 for Cubans. This compares to a rate of almost 28 for unmarried non-Latinas. Following a pattern consistent to the one described above, Cuban women had the lowest birth rates of any group, at any age. 1980 data from the entire United States showed birth rates for unmarried whites and blacks as about 18 and 84, respectively. Comparing these figures to those for Latinas, it appears that unmarried Latinas have birth rates that fall approximately halfway between those for whites and blacks.[8]

Latinas tend to have children while they are relatively young, as well as having larger families than their non-Latina counterparts. Data from the 22 states reporting in 1980 showed that Latina fertility was significantly higher than white and black fertility for women 25 years and older. For women under 20, Latina fertility was considerably higher than that for whites, but below the rate for blacks. In the 20 to 24 age bracket, Latina and black rates were comparable, exceeding the white rate by almost 50 percent.

In these same 22 states, there are considerable differences between the fertility rates at different ages among Latino groups, with Mexican women consistently having the highest rates and Cuban women the lowest. In fact, Cuban fertility patterns are quite similar to whites, with the majority of women bearing children between ages 20 and 29. The rates for Cuban and white women are almost identical after age 35. Mexicans and Puerto Ricans have high levels of teenage pregnancy, with rates of almost 96 and 83, respectively, from ages 15 to 19. These rates contrast sharply with the Cuban rate of about 25, which also falls below the white rate of 52. However, as Mexican and Puerto Rican women pass age 20, Mexican fertility is increasingly the higher of the two. By contrast, the fertility rates of Mexicans, Cubans and other Latinos are more similar between the ages of 20 and 29, when the rates for other groups rise to be relatively closer to the Mexican rates. Fertility rates for Puerto Rican women were high in com-

parison to whites through ages 20 to 24, but then decreased to become roughly comparable from ages 25 to 34. Puerto Rican fertility was relatively high again for women over 35.[9]

In 1984, the lowest fertility rates of the decade were recorded for the general United States population. However, Latinos still had a rate of 86 for women between the ages of 18 and 44. This rate was markedly higher than the black rate of 72 or the white rate of 64.[10] Nonetheless, it is interesting to note that the rates for Latinos and blacks dropped noticeably between 1980 and 1984. In contrast, the white rate rose slightly. The differences between the rates for these three groups thus decreased considerably over the four-year period.

A number of explanations have been offered for the differences between birth and fertility rates of Latinos, blacks and whites. These include poverty, alienation, unemployment, minority status, Catholicism, and lack of utilization of contraception. However, since data from national studies reveal that 49 percent of Latinas use contraceptives, which is comparable to use by non-Latinas, lack of contraceptive use does not appear to be an accurate explanation of higher fertility.[11]

One explanation for higher Latino fertility rates indicated by the literature is the greater desire of Latinos to have children. This desire has often been attributed to cultural values of *familismo*. Familismo is based on the belief that each child will be provided for by God, that having many children indicates greater manhood, and that family relationships can be relied upon in difficult times. However, the actual relationship of these beliefs to contraceptive use is unclear. In fact, one study showed that the husband's desire for a large family was the strongest influence upon a woman's desire to have many children. Women born in Latin America also tended to want larger families than those born in the United States. Finally, older women expressed stronger desires than younger women for large families, which may indicate the historic period in which these women were socialized, wherein women played a more traditional role of wife and mother. Women who had their first child when they were younger tended to desire and have more children.[12]

Another reason for high Latino fertility rates mentioned in the literature is problems of accessibility of services that many Latinos may experience. In these discussions, lack of accessibility is related to lower contraceptive use. However, the study by VanOss Marin, Marin and Padilla (1981) showed that low income Latinas in East Los Angeles reported persistent contraceptive behaviors, despite side effects of contraceptive use and substantial barriers to service delivery. These women generally waited for an hour at their clinic—twice as long as that re-

ported on a national survey. Other problems included high cost, lack of insurance, undocumented status, and lack of childcare.[13]

The combined impact of age, socioeconomic status and education has also been used to explain differences in fertility between Latinos and non-Latinos. One study by Jaffe revealed that when the influences of age, education and income were controlled, Puerto Rican fertility was approximately the same as that for whites, and that fertility of Central and South Americans was 15 percent lower than the white rate. Only the birthrates of Mexican-American women and those from Spain remained markedly higher.[14]

In the future, Latinos as a group will probably continue to have high fertility rates, even though research has indicated that the rates decline as part of the acculturation process. While Latinos who have resided longer in the U.S. have fertility rates more similar to the rest of the population,[15] a continuing inflow of migration to the United States from Latin America is expected in the coming decade. As will be further discussed in the following section, a majority of Latino migrants are married women in their childbearing years.[16] The higher fertility rates of foreign-born Latinos may offset any decreases in the rates of those who have resided longer in the United States. The depressive effects of acculturation on Latino fertility may tend to be masked by the higher rates of new immigrants, causing rates for Latinos as a whole to remain high.

Migration

One of the most important factors in the increase in the Latino population in the United States is the continuing inflow of migration. While multiple discussions at the federal and state policy level are taking place to try to deal with this issue, migrants continue to enter this country under the most adverse conditions, seeking the economic promise of the United States. Although it is difficult to determine exactly how many undocumented Latinos are in the United States, it was recently estimated that 1 million were in California in 1980, 75 percent of which came from Mexico.[17]

Most Mexicans who migrate to the United States are seasonal, temporary workers. In fact, temporary migrants outnumber permanent ones by a margin of eight to one. Many of these migrants are undocumented, and find work in the urban service sectors in California and Texas. One study found that the average stay was about 10 months, after which the migrants returned to their homes for religious holidays or family events. Since they maintain such strong cultural ties to their homeland, have little or no job security, and are highly mobile, these mi-

grants do not tend to become integrated into U.S. society. They live double lives, changing their lifestyles in response to the environment in which they find themselves.[18]

These extensive migration patterns have implications for family life education, partly because married women in their childbearing years form a majority of the migrants coming into the United States.[19] The potential for migrating couples either to have children while they are in this country, or to bring young children with them is thus very great. In addition, the experience of migration is accompanied by economic instability and family disruption, leading to high divorce rates, desertion, child abandonment and domestic violence among recent immigrants.[20] Migration thus places a particular kind of stress upon families that could be addressed in family life education programs. Whether the same families remain in the United States over long periods of time or not, it appears that there will be a substantial population of Latino migrants that form an integral part of this country's workforce. A comprehensive policy for family life education should consider migrants as part of the population that is eligible and deserving of attention.

The need for family life education to address the situation of migrants is likely to grow in the next decade, since the numbers of women and children among seasonal immigrants will probably increase. There are a number of reasons for the rising trend toward migration. First, even with a conservative estimate of stable population growth in Mexico, its population is expected to double in the next 27 years. Scarce jobs and low wages in Mexico provide a strong impetus for migration. In fact, one study showed that ten times more of the women in the sample found employment after migrating to the United States, while 11 percent worked in the service sector with a median wage of $2.70 per hour. Men usually moved from a situation of underemployment in Mexico to one of better and more full employment in the U.S. Migration thus offers better economic opportunities.[21]

Current economic projections in the United States indicate an increasing demand for low paid, semi-skilled labor, particularly in the expanding service sector. As the domestic population ages and fertility rates decline, U.S. companies will have a growing need to import cheap labor from abroad in the 1990s.[22] Some research has suggested that the illegal nature of migrant labor maintains a pool of vulnerable workers who will accept cheaper wages and be more compliant than legal workers.[23] The growing need for workers in particular economic sectors does not imply that legal restrictions on immigration will be relaxed; in fact, this argument indicates that illegal status is an important reason for employers to hire migrant labor.

In summary, high levels of migration and fertility rates are significant causes of population growth. However, a number of studies have shown that both fertility rates and population growth decline with improved socioeconomic conditions and education. These studies suggest that meeting economic and educational needs is as important as the availability of contraception to promote family planning.[24] It also suggests the need to examine other reasons that lie behind the high population growth of Latinos. For example, opportunities for education, training, employment, and political representation influence the possibilities for Latinos to make choices about contraception and family size. All of these opportunities can be hindered by teenage pregnancy, if it leads to a situation where quality education and employment, and thus higher levels of income, are difficult to achieve.

Profile of Latino Youth

Latinos are a young population. In 1985, their median age was 25, as compared to almost 32 for non-Latinos.[24] Almost one-third of Latinos are under the age of 15, in contrast to about one-fifth of the non-Latino population. Whites tend to be older, with approximately 12 percent over age 65, as compared to about 8 percent of blacks and 5 percent of Latinos.[25] As with other characteristics, median ages vary for different Latino groups. For example, in 1985 Mexicans had a median age of 23.3, while it was 24.3 for Puerto Ricans, 28.0 for "Other Spanish" (including Central and South Americans and other Spanish origins), and 39.1 for Cubans.[27] Cubans have a different pattern than that for other groups, indicating the diversity that exists within Latino peoples in the United States.

The relative youth of the Latino population has important implications for public policy on family life education. Since many Latinos are entering their childbearing years and tend to have more children at a younger age than other groups, Latinos will remain a young population through the coming decade. Other groups, and particularly whites, will tend to be an older population concerned with issues such as services for the elderly and Social Security. Latinos will have a greater interest in the areas of education and youth employment. In addition, policy makers will need to be sensitive to the potential social, economic and political consequences that may arise as an older white population increasingly depends upon Social Security taxes paid by an increasingly Latino and black workforce.[28]

Adolescent Pregnancy

In the United States the causes of adolescent pregnancy are currently being re-examined. Since 82 percent of girls who give birth at age 15 or younger are daughters of teenage mothers, these causes appear to be rooted in a cycle of social and economic disadvantage that can be difficult to overcome. Teenage pregnancy has been referred to as the "hub of the U.S. poverty cycle." Seventy-one percent of the women under 30 who receive Aid to Families with Dependent Children are/were teenage mothers.[29] Recent research has projected that 40 percent of today's 14 year olds will be pregnant at least once before they reach 20. With the U.S. leading nearly all developed countries with its incidence of teenage pregnancy in 15 to 19 year olds, and with a high rate of ignorance about reproduction and contraception prevalent among teenagers, family life education is increasingly being considered an important part of school curriculum.[30]

Recent research has indicated that Latinos are strongly affected by the general trend in the U.S. toward high levels of adolescent pregnancy. As a young population, they have a relatively large number of women in their childbearing years. They also tend to have high levels of adolescent pregnancy that fall between those for whites and blacks. For example, during the mid-teenage years of ages 15 to 17, the Latino fertility rate is just over 52, compared to about 22 for whites and 77 for blacks. Fertility rates tend to increase as teenagers get older. Eighteen- and 19-year-old Latinos have a rate of almost 127, far above the white rate of about 68, but lower than the black rate of 146.5.[31]

The need for family life education programs that are relevant to Latinos is clear. Such programs can provide skills for Latino youth and their families to communicate and make decisions about issues of sexuality, contraception, and relationships, as well as goals for education and careers. Developing good communication within the family about these issues can encourage Latino youth and their parents to expand their range of choices.

Education

Within the area of education, inequalities between Latinos, whites and blacks are most sharply revealed. It is difficult to pinpoint the reasons for low educational attainment among Latinos, due to a lack of evaluative data on language usage, the quality of schools attended and the quality of programs offering English to Spanish-speaking people. Differences between particular Latino groups also

make it hard to draw general conclusions about Latinos as a whole, as noted above with respect to fertility levels.

However, despite these difficulties, some factors appear to have a greater influence than others on the level of educational attainment among Latinos, including family socioeconomic background, English language ability and nativity. Latinos who come from families with higher incomes and more highly educated parents tend to do better in school than students from families with lower incomes and less educated parents. Fluency in English increases the likelihood both of completing high school and entering college. In general, those born on the U.S. mainland have higher achievement levels, with the possible exception of those who were born elsewhere but entered schools in the U.S. at an early age. As noted numerous times above, Cubans are an exception here. Foreign-born Cubans excel over both Cubans and whites born in the United States.[32]

While the above factors do play a role in the educational attainment of Latinos, the larger context of societal discrimination has played a historic role in "pushing" Latinos out of school. The effects of discrimination and unequal access to quality education are evident when the educational profiles of Latinos, whites and blacks are compared.

In 1980, Latinos had completed less median years of school than whites or blacks. While the median for Latinos was 10.7 years of school, blacks finished 12.0 years and whites 12.5 years. Latinos are thus less likely to finish high school and be eligible for jobs that require a high school degree. Only 60 percent of Latinos between the ages of 14 and 24 had completed high school as of 1984, compared to 75 percent of blacks and 83 percent of whites.[33]

Part of the reason for lower levels of high school graduation among Latinos is that many never complete elementary school. In 1980, close to 16 percent of Latinos 25 years or older had completed less than five years of school, as compared to about 9 percent of blacks and 2.6 percent of whites.[34] This difference in educational attainment influences the number of Latinos who are prepared to continue in higher education and be eligible for employment and training opportunities that require a high school or college degree.

Based on the above discussion, it is not surprising that Latinos are under-represented at the college level. Only about 18 percent of Latinos aged 14 to 24 were enrolled in college in 1984, which was two points lower than the percentage of blacks and eight points lower than whites. However, once Latinos complete high school they enroll in college at a similar rate to whites. For example, 30 percent of Latino high school graduates aged 14 to 24 enrolled in college in

1984, as compared to 34 percent of whites and 27 percent of blacks.[35]

More Latinos are finishing high school and attending college. However, few complete college programs in the usual four-year period, and twice as many Latinos as whites attend two-year colleges. These trends may well reflect the demands on Latino students to have jobs in addition to their studies. Similarly, Latinos are only half as likely as whites to enter universities.[36] As of March 1985, only 8 percent of Latinos had finished four or more years of college, compared to 20 percent of non-Latinos.[37]

Differences in educational attainment also exist for different Latino groups. For example, while 42 percent of Mexican-Americans had completed high school as of March 1985, 63 percent of Central or South Americans living in the United States had reached this educational level.[38]

The educational profile of Latinos has implications for many aspects of family life. One study of Latina female adolescents indicated that education has an important influence upon a woman's choice of lifestyle, her desire for children and her information about contraception. Educational background largely determines the economic value of her time and therefore, affects her employment opportunities and level of income. Education has also been related to a woman's age at marriage, duration of marriage, and attitudes toward family life issues.[39]

Higher educational levels have been linked to decreases in fertility rates. In fact, one study by Bean and Swicegood found that the relationship between education and fertility was stronger for Latinas than for whites. Increases in education had a particularly strong effect upon the fertility of younger Mexican-American women. This trend may have been due to the greater access to resources and opportunities that younger women have compared to older women.[40]

Lack of education and training leads to problems finding jobs and maintaining a steady income. This is particularly evident when examining the incomes of teenage mothers as compared to women who have children in their twenties. Teenage childbearing involves a number of social, economic and health problems for both mothers and their children, including the likelihood that the mother will not finish her education.[41] As a result of lower educational and income attainment, Latina teenage mothers face the increased likelihood of being on welfare, living below the poverty line, parenting as a single mother and having other unplanned children. Children of teenage mothers have been found to repeat more grades in school and have lower levels of academic achievement than children whose mothers were over twenty.[42]

Discriminatory attitudes in society lead teachers to have low expectations of Latinos' ability to achieve. Latinos are often segregated from non-Latinos, attend schools with inadequate staffing and equipment, and experience discrimination from school professionals. The lower levels of educational attainment among Latinos is a result of years of discrimination and low quality schooling that would present obstacles to a student from any background.[43] The development of family life education programs that are relevant for Latinos is thus one part of a larger need to improve the educational experience of Latinos in general.

Family life education will increasingly be called upon to develop programs reflecting diverse audiences of Latino heritage residing in the United States. Part of this unique challenge results from the fact that these individuals have had very different kinds of life experiences including economic, cultural and educational adjustments in their new environment. These individuals may also be walking a cultural value line because of the differences between their new and old homelands, potential conflicts between generations (new and old residents), and adjustments to urban settings after having resided in many rural communities.

Simultaneously, the great variation both within and between Latino groups requires consideration of three important factors: (1) the educator's self-awareness of their categorical and stereotypic thinking; (2) the need to respect and understand both the universal and individual needs of the child, no matter what cultural background they represent; and (3) the educator's role in facilitating ways to accentuate how the diversity contributes to, rather than hinders, the overall strength of the group. This last point is particularly important, since a recognition of the value of cultural diversity involves benefits for all of the children in a classroom. The opportunity to learn about different cultural backgrounds can greatly enhance a child's education, as well as foster positive social attitudes of respect for other people and the varied strengths they have to offer. An educator can play a powerful role in enhancing the self- esteem of children from varied backgrounds by drawing upon their diverse cultures as opportunities to learn and as preparation for life in an increasingly multi-cultural society.

Socioeconomic Background

Socioeconomic inequality is evident in the pattern of low incomes and under-

employment among Latinos and blacks relative to whites. As the Latino population increases, these discrepancies in income and employment result in a growing number of Latino families living in poverty. For example, 26 percent of Latino families lived below the poverty line in 1983, as compared to 10 percent of whites and 32 percent of blacks.[44] Children are strongly affected by this trend. Almost 39 percent of Latino children were living in poverty in 1983, as compared to 46 percent of blacks and 13 percent of whites.[45]

Wide variations in the proportion of different Latino groups living below the poverty level exist. Puerto Ricans have a higher level of poverty than blacks, with 42 percent of all Puerto Ricans living in poverty in 1985. In 1985, 24 percent of Mexicans, Central and South Americans lived below the poverty line, almost twice the Cuban rate of 13 percent.[46]

Part of the reason that so many Latinos are living in poverty is that the structural pattern of employment, which is directly linked to advanced education, limits their access to jobs that pay as highly as those available to whites. This pattern results in low incomes among blacks and Latinos relative to whites, even when the householder is working a regular job. For example, while the median income for white families was $25,800 in 1983, it was only $17,000 for Latinos and $14,500 for black families. These differences in income might be explained by higher levels of unemployment among blacks and Latinos. However, even in families where the householder is a year-round, full-time worker, the median income for whites was $32,400 in 1983, compared to $23,000 for Latinos and $24,000 for blacks. Thus, the full-time jobs generally available to blacks and Latinos do not pay as well as those available to whites,[47] often because the individual has not been able to achieve the educational level to qualify for jobs which are increasingly technocratic in nature. There is an increasing trend for jobs to be either low-pay and semi-skilled in the service sector or to be high-pay and requiring education or technical skills. Contributing to this bleak picture are the fewer efforts at both the federal and state level to implement job training and education programs which could improve the overall socioeconomic status of Latinos as a group.

Levels of employment and unemployment also contribute to the socioeconomic conditions of Latinos and indicate a pattern of inequality between Latinos, whites and blacks. For example, there were approximately 7.4 million Latinos in the U.S. labor force in March of 1985, which represented a rate of labor force participation comparable to that of non-Latinos. However, the unemployment rate for Latinos was 11.3 percent, which was markedly higher than the 7.4 percent rate of non-Latinos. Puerto Ricans had the highest unemployment rate (14.3 percent) of all the Latino groups. This compares to rates of 12 percent for Mexicans, 11

percent for Central or South Americans, and 7 percent for Cubans. Again, Cubans were strikingly different from the other Latino groups, with a rate that was lower than that for non-Latinos.[48]

Families headed by women without husbands present are much more likely to live in poverty. For example, while about 42 percent of Puerto Rican families lived in poverty in March of 1985, 74 percent of Puerto Rican families headed by women were below the poverty line. This trend is consistent for other Latino groups: while close to 24 percent of Central or South American families lived in poverty, this figure exceeds 47 percent when the families are headed by women. The Mexican rate rises from 24 percent to almost 44 percent and the total rate for Latinos rises from about 25 percent to 53 percent in female-headed households.[49] One point to consider in relation to these figures is that the welfare system may effect family formation by discouraging husbands from remaining in the home. Since unmarried women and women without husbands present are more likely to qualify for Aid to Families with Dependent Children and Medicaid, it is possible that husbands in poor families do not live at home in order to maintain the family's eligibility for public support.[50]

Many of the Latinos living in poverty are thus single women with children. They are part of a general change in the composition of the poor in the United States. As of 1980, 14.6 percent of U.S. households consisted of a woman with children. These households had grown to comprise fully one-half of the nation's poor. Of the 13 million new families that will be formed between 1980 and the year 2000, half are expected to be headed by women.[51] The growth in the population of poor Latinas with children presents an important reason to develop family life education programs that are relevant to their needs.

As discussed above, teenage mothers often have lower levels of education and training, leading to lower incomes. The implementation of culturally relevant family life education programs can provide a resource for Latinas to deal with some of the pressures of economic hardship on family life by encouraging them to make choices about childbearing in the context of other goals for education, job training and careers. In this case, family life programs provide one response to the effects of education and socioeconomic inequality that tend to perpetuate cycles of underemployment and substandard incomes.

Political Participation and Representation

The state of Latino participation in politics and public policy must be understood in the context of many factors discussed in previous sections, such as the history of discrimination in opportunities for employment, income, and education. An additional factor is the inconsistent manner in which undocumented workers are treated in the United States. They are welcomed as a source of inexpensive manpower without any positive rewards for their contribution to the society. Low levels of representation and participation in politics and policy-making are partly a result of these conditions and also help to perpetuate them. Though different researchers emphasize different reasons for the lack of Latino participation in politics, all of them recognize the importance of creating new opportunities for Latino youth to acquire skills, education and training to increase the Latino input into political and policy-making processes. In this case, family life education can play an important role in encouraging Latino youth and families to develop the range of skills that will allow them to participate more fully in political processes.

The development of family life education programs that are culturally relevant for Latinos is thus part of a larger need to increase Latino participation and influence in politics and public policy formation. Family life education addresses important basic issues such as communication and decision-making within the family, goals for education, job training, careers, childbearing, and community participation. These skills and issues affect political participation in a number of ways. First, basic decision-making skills could be applied to the areas of citizenship and political participation. Second, goals for career and education might include training for government service, media work, management skills to run efficient institutions, and fundraising skills. In short, by dealing with choices in a varied range of areas, family life education programs could encourage adolescents to pursue careers that would improve the level of Latino participation and influence in politics and public policy.

The low level of Latino participation in politics is indicated primarily by their level of voter registration and voting activity, which has been consistently and markedly lower than that for whites or blacks. For example, in the 1984 presidential election, about 70 percent of whites, 66 percent of blacks, and only 40 percent of Latinos registered to vote, while 61 percent of whites, 56 percent of blacks, and 33 percent of Latinos reported actually voting.[52]

Different researchers have cited a number of reasons for this low level of Latino

participation in the political process. Low voter registration and turn-out rates have been linked to the young median age of Latinos, gerrymandering of political jurisdictions that makes it nearly impossible to win local elections, discrimination, and fears on the part of many Latinos to become naturalized citizens. Poverty, discrimination, voter registration methods, and periodic purging of voter lists are other obstacles to political participation. All of these elements exist in a historical context of oppression that has discouraged many Latinos from developing a culture of voter participation.[53] Other factors that have been suggested include a shortage of strong institutions to consolidate the influence of Latinos as a group; a lack of organized ways to attract funds to promote Latino issues; lack of reliable quantitative research on Latino issues, which would increase understanding of the problems and strengths of the Latino community; the virtual invisibility of Latinos in the media; and drastic under-representation in public office.[54]

Low levels of Latino participation in politics affects the extent to which they are represented in elected offices. In turn, low participation is perpetuated by this lack of representation, since there is rarely an official or a program that articulates Latino interests, except for campaign rhetoric.

There is a history of Latino under-representation in elected offices, even in areas where Latinos comprise a significant part of the population. For example, there were no Latinos on the Los Angeles City Council as of 1982, although Latinos comprised almost 30 percent of the population.[55] After the 1982 elections, there were only 9 Latino voting members of Congress, as well as 2 non-voting members, 1 state governor, and 99 state legislators.[56] Considering that Latinos constitute over 6 percent of our country's people, these figures reveal a striking lack of political representation.[57]

Similar conditions exist for Latinos in the process of public policy formation that takes place in federal bureaucracies. In 1982, Latinos held only 1.7 percent of the Senior Executive Service positions that have the most influence on management and policy issues. They held only 2.7 percent of social science analytic and program evaluation positions, that develop definitions of target populations for programs and formulas for allocation of funds.[58] Without Latino input into the interpretation and implementation of policies, concerns of the Latino community are not likely to be addressed in a culturally appropriate manner.

The lack of Latino participation and representation in politics and public policy formation underscores the importance of providing culturally relevant family life education programs for Latino youth. By fostering abilities to make choices about raising a family in the context of other life goals, family life education might

contribute to the development of Latino youth with a broader range of skills and opportunities.

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3. U.S. Bureau of the Census, Current Population Reports, Series P-20, No. 403, *Persons of Spanish Origin in the U.S.: March 1985*, Washington, D.C., U.S. GPO, 1985, p. 1.
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13. *Ibid.*, pp. 3, 13.
14. Katherine F. Darabi, Joy Dryfoos, and Dana Schwartz, "The Fertility-Related Attitudes and Behavior of Hispanic Adolescents in the United States," p. 11.
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18. *Ibid.*, pp. 1-2.
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24. Jean Scandlyn, "Cultural Issues in Family Planning," 1984, p. 9.
25. U.S. Bureau of the Census, Current Population Reports, Series P-20, No. 403, *Persons of Spanish Origin in the U.S.: March 1985*, Washington, D.C., U.S. GPO, 1985, p. 2.
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29. "Children Having Children," *Time*, December 9, 1985, p. 79.
30. *Ibid.*, pp. 79-82.
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40. *Ibid.*, pp. 11-12.
41. Some research has indicated that adolescent Hispanic mothers are less likely to go back to finish high school than their black counterparts. One

study showed that almost half of black adolescents continued in school a year after delivery, compared to 38 percent of Hispanics. (Carlos Salguero, "The Role of Ethnic Factors in Adolescent Pregnancy and Motherhood," in Max Sugar, ed., *Adolescent Parenthood*, Spectrum Publications, Inc., 1984, p. 82.) Another study revealed that twice as many Hispanics as blacks were out of school either before or after delivery. (Stephanie Kilby Auerback, *et. al.*, "Impact of Ethnicity," *Society*, Nov/Dec.1985, p. 39.) Both of these reports indicated that the family support for teenage mothers was very different for blacks and Hispanics. Blacks were generally encouraged to go back to school, while Hispanics were viewed as having entered the special realm of motherhood, with primary responsibilities in caring for the home rather than in finishing their educations. Hispanics were also found to move out either on their own or with a partner at an earlier age, asserting independence from their families. These actions were interpreted as responses to conflicts between values of the mainstream culture and those that were traditional in Hispanic families. (Salguero, pp. 92-96; Auerbach, pp. 38-40.)

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Sources of Information on Hispanic Organizations and Networks

American G.I. Forum
of the United States
1315 Bright Street
Corpus Christi, Texas 78405

Asociación Nacional
Pro-Personas Mayores
1730 West Olympic Boulevard, Suite 401
Los Angeles, California 90015

Aspira of America, Inc.
205 Lexington Avenue, 12th Floor
New York, New York 10016

Camara de Comercio Latina
de USA (Camacol)
1417 West Flagler St.
Miami, Florida 33135

Confederación de Profesionales
Cubanos
416 Southwest 8th Avenue, Room 301
Miami, Florida 33145

Congressional Latino Caucus
House Annex 11, Room 557
Washington, D.C. 20515

Cuban National Planning Council
300 Southwest 12th Avenue, 3rd Floor
Miami, Florida 33130

Forum of National Latino Organizations
1411 K Street, N.W., Suite 500
Washington, D.C. 20005

Intercultural Development Research Association
5835 Callaghan Road, Suite 350
San Antonio, Texas 78228

Latino Institute
55 East Jackson Boulevard, Suite 2150
Chicago, Illinois 60604

League of United Latin American Citizens (LULAC)
2590 Morgan Avenue
Corpus Christi, Texas 78405

Mexican American Legal Defense and Educational Fund
28 Geary Street, 6th Floor
San Francisco, California 94108

Mexican American Women's National Association (MANA)
1201 16th Street, N.W.
Washington, D.C. 20036

National Association of Cuban-American Women
3900 Connecticut Avenue, N.W.
Washington, D.C. 20045

National Chicano Research Network (La Red)
The University of Michigan
P.O. Box 2148
Ann Arbor, Michigan 48106

National Coalition of Latino Mental Health and Human Services Organizations (COSSMHO)
1015 15th Street, N.W., Suite 402
Washington, D.C. 20005

National Concilio of America
2323 Homestead Road, 2nd Floor
Santa Clara, California 95050

National Council of La Raza
1725 I Street, N.W., Suite 200
Washington,, D.C. 20006

National Latino Congress on Alcoholism
2400 O Street
Sacramento, California 95814

National Migrant Referral Project
55 North IH 35, Suite 207
Austin, Texas 78702

National Puerto Rican Forum, Inc.
450 Park Avenue South
New York, New York 10016

Puerto Rican Legal Defense and Educational Fund
95 Madison Avenue, Suite 1304
New York, New York 10016

Southwest Voter Registration and Education Project
212 East Houston Street, Suite 401
San Antonio, Texas 78212

Appendix C
Student Workbook Features

Lesson 1
¿Sabes Qué?

Nouns or adjectives which denote national origin are known in Spanish as *gentilicios*. Here are the *gentilicios* for the countries shown on the map on pages 2-3 of *La Comunicación Student Workbook*.

argentino
boliviano
chileno
colombiano
costarricense, costarriqueño
cubano
dominicano
ecuatoriano
español
estadounidense
guatemalteco
hondureño
mexicano
nicaragüense
panameño
paraguayo
peruano
puertorriqueño, portorriqueño
salvadoreño
uruguayo
venezuelano

Lesson 2
¿Sabes Qué?

Long ago when life was simple and we only needed one name to identify ourselves, people took their surnames from their surroundings such as *Montes* (woods), *Del Valle* (from the valley); from their physical characteristics such as *Calvo* (bald), *Delgado* (slender); or from the work they did such as *Tejedor* (one who knits).

Often people identified themselves by their father's name. Some examples are: *González* (son of Gonzalo), *Rodríguez* (son of Rodrigo), *Martínez* (son of Martín).

For a list of some common Spanish surnames and their meanings, turn to Appendix B at the end of your student workbook.

Lesson 3
¿Sabes Qué?

Almost everything we say and do communicates something about us. There are many ways of expressing who we are, how we are unique and what values are important to us. Great Latino communicators are presented in the "Sabes Qué" section of your workbook to provide you with examples of famous Latinos who are expressing themselves by the excellence of their work.

The great Latino communicators presented in this workbook are:

Alma Flor Ada
Hilda Perera
Cesar Chávez
Edward James Olmos
Rita Moreno
José Cuauhtémoc (Bill) Meléndez
Jaime Escalante

Lesson 4
¿Sabes Qué?

Alma Flor Ada
Literature

Alma Flor Ada was born in Cuba and is a distinguished author of children's books in Spanish and a leader in bilingual education. In 1988 she won the Martha Salotti literary award for her book *Encaje de piedra (Stone Lace).*

What does Alma Flor Ada communicate?

Hilda Perera
Literature

Hilda Perera is also a distinguished author who has won the Lazarillo Award for her contribution to children's literature. One of her most famous books is *Kike,* a novel about a young Cuban boy who comes to live in the United States.

What does Hilda Perera communicate?

Lesson 5
¿Sabes Qué?

Cesar Chávez
Political Leadership

Cesar Chávez was one of the first Latinos to express pride in and dedication to Latino rights. He communicated his respect and dedication to Latinos by becoming a farm labor leader and today is recognized as a strong voice advocating farm worker rights.

What does Cesar Chávez communicate?

Lesson 6
¿Sabes Qué?

Edward James Olmos
Stage and Screen

Most students in America would recognize him as Lieutenant Castillo in "Miami Vice." Edward James Olmos expresses his support and concern for Latino youth through his efforts in promoting better education for young people. In 1989, Mr. Olmos was nominated for an Academy Award for his role as Jaime Escalante in the movie "Stand and Deliver."

What does Edward James Olmos communicate?

Lesson 7
¿Sabes Qué?

Rita Moreno
Stage and Screen

Rita Moreno was born in Humacao, Puerto Rico. She is a dancer, actress and film producer. She is the only artist to receive four of the most prestigious awards in arts and entertainment: an Emmy, a Tony, a Grammy and an Oscar. She has earned a special place in the hearts of many children for her work on "The Electric Company." She is a strong supporter of education.

What does Rita Moreno communicate?

Lesson 8
¿Sabes Qué?

José Cuauhtémoc (Bill) Meléndez
The Arts

José Cuauhtémoc (Bill) Meléndez is a Mexican-American animator who worked with Walt Disney and has received the Emmy and Peabody awards for his work on the comic strip *Peanuts.*

What does José Cuauhtémoc (Bill) Meléndez communicate?

Lesson 9
¿Sabes Qué?

Jamie Escalante
Education

Jaime Escalante is a math teacher at Garfield High School in Los Angeles. He is a well-respected and dedicated teacher who has succeeded in motivating his students to excel.

The film "Stand and Deliver," starring Edward James Olmos, has won Mr. Escalante some well-deserved recognition for his efforts. However, as with other all-American heroes, Mr. Escalante was a hero long before he was nationally recognized.

What does Jaime Escalante communicate?

Lesson 10
¿Sabes Qué?

Researchers have shown that humans need touch. In fact, touch is an important element in the communication process. Touch acts as a communicator of love, acceptance and warmth. Appropriate touching communicates caring and concern for the feelings of others.

From the earliest stages of human development, one learns to give and receive expressions of love and appreciation through sensory contacts. We never outgrow the need for the comfort that touch provides. The next time you have an argument with a friend or loved one, try taking his or her hand or touching his or her shoulder to see the calming effect this simple act of concern has on both of you.

Appendix D
Origins and Meanings of 15 Spanish Surnames

Acosta: Coming from the Spanish town of Acosta; living near the coast.

Aguilar: From *aguila,* which means eagle. *Aguilar* means like an eagle; could also have been derived from living near an eagle's nest.

Alvarez: Son of Alvaro. *Alvaro* means prudent or wise.

Anaya: Derived from the Basque word meaning brother.

Lopez: Son of Lope or Lupe. These names are derived from *lobo,* meaning wolf.

Morales: Son of Moral. *Moral"* means a place where mulberry trees grow. The surname may have been derived from living near a *moral,* a mulberry tree grove.

Ochoa: Comes from the Basque word *otso,* meaning wolf.

Pacheco: Derived from the Latin word *fransicus,* which means free and emancipated man.

Perez: Son of Pero. Pero is a term of endearment for Pedro.

Quintana: Coming from the town of Quintana in Spain. Also could have been derived from living in or near a *quinta*. A *quinta* was a hacienda where one had to pay a fifth of one's earnings for rent. *Quinta* means one fifth.

Ramirez: Son of Ramiro. *Ramiro* means wise protector.

Rodriguez: Son of Rodrigo. *Rodrigo* means distinguished leader.

Rojas: Redhead.

Rosales: One who lives near rosebushes or one who cultivates roses.

Sanchez: Son of Sancho. Sancho is derived from the Latin *sanctus* and means saint or saintly.

For more information on other Spanish surnames, see *Spanish Surnames in the Southwestern United States: A Dictionary*, Richard D. Wodds and Grace Alvarez-Altman. Boston: G.K. Hall, 1978.

Adapted with permission from *El Sabelotodo*. Shirley Costigan, Carmen Muñoz, Mark Porter and Juan Quintana. Carmel, CA: Hampton-Brown Books, 1989.

Appendix E
Spanish Word List

Burro: A rolled-up tortilla stuffed with meat or other filling.

Chicano: A word that many Mexican-Americans use to identify themselves. Chicano is derived from the word Mexicano—the "x" in Nahuatl was pronounced as "ch." This ethnic label acknowledges the Indian roots of many Mexican-Americans.

Chorizo: Mexican or Spanish sausage.

Latino: A term used to identify different groups of people from Mexico, Central and South America and Spain.

Madrina: Godmother.

Nieto: Grandson.

Padrino: Godfather or godparent.

Papel en la pared: Paper on the wall.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

Tías: Aunts.

Tíos: Uncles.

Tortilla: Flat cake made of flour, lard, salt and baking powder or corn, lime and water. In Mexico and many Central American countries *tortillas* and beans are the basic staples. In Spain a *tortilla* is an omelet.

Appendix F
Glossary of Special Terms

Brainstorm: To freely contribute ideas on a subject to a group without being criticized or judged.

Characteristic: The peculiar distinctive qualities of a person or thing.

Communication: To pass information on from one person to another, involving a sender, receiver and a message. Can be verbal or nonverbal and is influenced by judgments, feelings and world view.

Communication barrier: A block that keeps us from communicating effectively with one another.

Communication funnel:

The Communication Funnel

A message goes into the top of the funnel and goes through many filters, such as language, culture, age and gender. When we receive a message, what we hear is "filtered" through various factors, such as the language we speak, how we think and feel, our cultural background, age and sex.

Consensus: When all group members are willing to support the group's decision.

Consequence: The result of an action.

Consideration: Thoughtful or sympathetic regard or respect for others.

Critical thinking skills: In the context of this curriculum, skills used to make a decision, problem solve and resolve conflicts.

Culture: The sum total of the way we live. It includes our beliefs, customs and guides for behavior that we share with members of the group of people we identify with. Culture includes the way we express ourselves through language, our ways of thinking and styles of communication, both verbal and nonverbal.

Direct communication: Stating feelings and or opinions directly, straightforwardly.

Disrespect: Lack of respect. See definition of respect in this glossary.

Effective listening: To concentrate on hearing and understanding what someone is saying.

Filter: In the context of this curriculum, anything that might affect the way a message is received and communication affected. Culture, age, gender and values are examples of filters.

Generalization: A statement or judgment that we make when we have only a limited amount of information about something.

Multicultural: Coming from more than one culture.

Nonverbal communication: To communicate without the use of spoken words—using body language.

Paraphrase: To reword what someone has said.

Peer: Someone of the same rank, an equal, a companion or associate.

Perceive: To grasp mentally, to feel or take note of.

Preconceive: To form an opinion before having the facts.

Receiver: In the context of this curriculum, someone who listens to a message.

Reflective listening: To rephrase what someone has said.

Respect: To show consideration for others, to appreciate their attributes. To respect someone is to show them honor and consideration.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

Sender: In the context of this curriculum, someone who is sending a message.

Stereotype: To assign characteristics to people because they are members of a group, instead of getting information from experiences with them as individuals. Learned generalizations about people that have become fixed in our minds.

Value: Any belief or quality that is important, desirable or prized.

Variable: Anything that is likely to affect or change something.

Verbal communication: To communicate with spoken words.

Appendix G
Parent Participation Sheets

Dear Parents:

During the next few weeks your son or daughter will be participating in a series of learning activities called *La Comunicación Curriculum Unit*. These activities are designed to teach students how to be sensitive to others' differences, and to help students develop better communication and decision making skills.

- **Why is it important to learn about communication?**
  Good communication is the basis for developing strong and satisfying relationships.

- **You can help your child learn!**
  Your child will be learning about many different things that affect how we communicate with others. Students will be looking at their own and their families' values and ways of thinking. You can help your children with each lesson by helping with their homework.

  A parent participation sheet will be sent home for each lesson. It will sum up the main ideas of the lesson and suggest ways that you can help your child with the work. We hope that these parent participation sheets will give you and your child an opportunity to grow and learn together.

  Good luck!

Estimados padres:

En las próximas semanas, sus hijos participarán en una serie de actividades que forman parte del programa de estudios *La Comunicación.* El próposito de estas actividades es ayudar a los estudiantes a comprender que otras personas son diferentes, a comunicarse mejor y a tomar decisiones correctas.

▼ **¿Por qué es importante aprender acerca de la comunicación?**
Una buena comunicación es la base para desarrollar relaciones personales que son sólidas y satisfactorias.

▼ **¡Usted puede ayudarle a sus hijos a aprender!**
Sus hijos aprenderán acerca de diferentes cosas que influyen en la manera en que nos comunicamos con otros. Los estudiantes estarán examinando sus valores y maneras de pensar, al igual que los de sus familias. Usted puede ayudar a sus hijos con cada lección dándoles una mano con las tareas que tienen que hacer en casa.

Después de cada lección, usted recibirá una hoja con las principales ideas de la lección que le ofrecen sugerencias para ayudar a su niño con la tarea. Esperamos que esta participación le dará a usted y sus hijos la oportunidad de crecer y aprender juntos.

¡Buena suerte!

Lesson 1: Communication as a Process

El que mucho habla, pronto se calla.
(He or she who talks too much soon keeps quiet.)

Here are the main ideas from Lesson 1:

- To *communicate* is to pass along information from one person to another. We communicate ideas, feelings, and knowledge.
- We communicate verbally through words and nonverbally through body language.
- The communication process is like a funnel. A message goes into the top of the funnel and passes through filters such as language, culture, and point of view. Sometimes these filters change the message, causing misunderstandings.

Here's what you can do to help your child with this lesson:

- Ask your son or daughter to tell you the definition of communication that the class came up with.
- Think of a time when someone's language, culture, or point of view made it difficult to communicate. Discuss this with your child.

Lección 1: El proceso de la comunicación

El que mucho habla, pronto se calla.

Estas son las principales ideas de la Lección 1:

- Comunicarse es pasar información de una persona a otra. Comunicamos ideas, sentimientos y conocimientos.
- Nos comunicamos principalmente con palabras, o sin palabras mediante gestos o movimientos del cuerpo que revelan una actitud o intención.
- El proceso de comunicación es como un embudo. El mensaje llega a la boca del embudo y pasa a través de filtros como el lenguaje, la cultura y los diferentes puntos de vista. A veces estos filtros cambian el mensaje y causan malentendidos.

Sugerencias para ayudarle a su hijo con esta lección:

- Pídale a su hijo que le diga cómo es que han definido la comunicación en su clase.
- Trate de recordar alguna ocasión cuando el lenguaje, la cultura o el punto de vista de alguien hicieron que fuera difícil comunicarse. Hable acerca de esto con su hijo.

Lesson 2: Communication Across Generations

Cada viejito alaba su bastoncito.

(Each little old man praises his cane.
Everyone praises what is his or hers, regardless of its merit.)

Here are the main ideas from Lesson 2:

- To *stereotype* is to make judgments or assumptions about people because they are members of a certain group.
- Because stereotypes about older people and younger people are often incorrect they can affect communication between them, causing misunderstandings.
- Communication between young people and adults can be improved when they get to know one another as individuals.

Here's what you can do to help your child with this lesson:

- Can you think of a time when you had trouble talking with someone who was older or younger than you: a parent, grandparent, friend, son or daughter? Why do you think it was difficult to talk with them? Can you think of ways that communication between younger and older people can be improved? Discuss these things with your child.
- As a homework assignment your child is to write a paragraph about a positive experience they had with an older person. Share with your child a positive experience you have had with someone older than yourself.

Lección 2: Comunicación entre generaciones

Cada viejito alaba su bastoncito.

Estas son las principales ideas de la Lección 2:

- El *prejuicio* es una idea preconcebida o un juicio que se tiene formado sobre una persona antes de conocerla, por el simple hecho que pertenece a un cierto grupo.
- Como las ideas preconcebidas que se tienen sobre la gente mayor o sobre los jóvenes con frecuencia son incorrectas, pueden afectar la comunicación entre ellos y causar malentendidos.
- La comunicación entre jóvenes y adultos se puede mejorar cuando llegan a conocerse más íntimamente como personas.

Sugerencias para ayudarle a su hijo con esta lección:

- Trate de recordar alguna ocasión en la que usted mismo tuvo problemas al tratar de hablar con alguien que era mayor o menor que usted: padre, madre, abuelo, abuela, amigo, amiga, hijo o hija. ¿Por qué cree que se le hizo difícil hablar con ellos? ¿En qué forma se puede mejorar la comunicación entre jóvenes y adultos? Hable sobre esto con su niño.
- Como tarea para hacer en casa, su hijo tiene que escribir un párrafo sobre una experiencia positiva que haya tenido con una persona mayor. Cuéntele acerca de alguna experiencia positiva que usted haya tenido con una persona mayor.

Lesson 3: Communication Between Boys and Girls

Por un borrego no se juzga la manada.

(You can't judge the flock by one sheep.
An entire group cannot be judged by one of its members.)

Here are the main ideas from Lesson 3:

- We often make judgments about people because they are male or female. Sometimes these stereotypes cause poor communication.
- By becoming aware of stereotypes we can more easily see how they affect the way we communicate.
- When we let go of stereotypes we enrich relationships. We allow people to express their feelings and ideas without prejudging them.

Here's what you can do to help your child with this lesson:

- Sometimes it's difficult to talk with people of the opposite sex.Can you think of a time when you had trouble talking with a person of the opposite sex? Why do you think it was difficult? Can you think of ways that could make it easier? Discuss this with you child.
- Ask your child to describe the stereotypes of males and females discussed in class. Are there persons in your family or in your community who do not fit these stereotypes? Mention these people to your son or daughter.

Lección 3: Comunicación entre niños y niñas

Por un borrego no se juzga la manada.

Estas son las principales ideas de la Lección 3:

- Con frecuencia juzgamos a una persona por el simple hecho de ser hombre o mujer. Y muchas veces nuestras ideas preconcebidas o prejuicios hacen que la comunicación que tenemos con otros no sea muy buena.
- Al tomar conciencia de nuestras ideas preconcebidas podemos ver claramente cómo éstas afectan la manera en que nos comunicamos.
- Cuando nos deshacemos de nuestras ideas preconcebidas podemos mejorar nuestras relaciones personales. Así, dejamos que los que nos rodean expresen sus sentimientos y sus ideas sin aferrarnos a nuestros propios prejuicios.

Sugerencias para ayudarle a su hijo con esta lección:

- A veces se nos hace difícil hablar con personas del sexo opuesto. ¿Puede recordar alguna vez en que usted tuvo dificultad en hablar con una persona del sexo opuesto? ¿Por qué se le hizo difícil? ¿Qué podría ayudar a que no fuese tan difícil? Hable acerca de estas cosas con su niño.
- Pídale a su hijo que le describa las ideas preconcebidas que hay en relación con personas del sexo femenino y masculino, de las cuales hablaron en clase. ¿Conoce usted a gente, ya sea en su propia familia o en su comunidad, a quienes simplemente no se puede describir con ese tipo de ideas convencionales? Hable con su niño acerca de esas personas.

Lesson 4: Culture and Communication

Cada quien a su manera.

(Each in his or her own way.)

Here are the main ideas from Lesson 4:

- *Culture* includes the beliefs, customs and guides for behavior that we share with the group of people we identify with.
- Culture influences the language we speak, the way that we think and our style of communication, both verbal and nonverbal.
- Learning more about our culture and about other cultures helps us to communicate better with one another.

Here's what you can do to help your child with this lesson:

- Can you think of a time when your culture or someone else's culture made it difficult to communicate? Share this with your child. Think of ways that communicating with people of other cultures could be made easier.
- Ask your child to describe the *Matachines y Los Mazapanes* case study. Do you have any suggestions for improving communication between these two groups?

Lección 4: Cultura y comunicación

Cada quien a su manera.

Estas son las principales ideas de la Lección 1:

- La *cultura* incluye el conjunto de creencias, costumbres y normas de conducta que compartimos con el grupo de personas con el cual nos identificamos.
- La cultura ejerce una influencia sobre el lenguaje que hablamos, sobre nuestra manera de pensar y sobre nuestro estilo de comunicación.
- Aprender más sobre nuestra cultura y sobre otras culturas nos ayuda a comunicarnos mejor con otras personas.

Sugerencias para ayudarle a su hijo con esta lección:

- ¿Puede recordar alguna vez en que su propia cultura, o la cultura diferente de otra persona, fue un obstáculo para la comunicación? Comparta esta experiencia con su niño. Trate de pensar en medios que podrían ayudar a mejorar la comunicación con personas de otras culturas.
- Pídale a su niño que le describa la actividad de los "Matachines y Mazapanes." ¿Tiene usted alguna sugerencia para mejorar la comunicación entre esos dos grupos?

Lesson 5: The Values Auction

Quien sabe dos lenguas vale por dos.

(He or she who speaks two languages is worth twice as much.)

Here are the main ideas from Lesson 5:

- A *value* is any belief or quality that is important to us. Honesty, popularity and respect are examples of things that we might value.
- There are many reasons why we value things differently. Our cultural background, where we grew up, the work we do, and our education, are some of the things that might influence our values.
- By understanding people's values we learn what is important to them. This helps us to communicate more effectively.

Here's what you can do to help your child with this lesson:

- Ask your child to describe the values auction held in class. Have them tell you how they assessed your values. Was your child correct?
- Discuss some of the beliefs that are the most important to you. Ask your child what is most important to him or her. Are your values the same as your child's?

Lección 5: La subasta de valores

Quien sabe dos lenguas vale por dos.

Estas son las principales ideas de la Lección 5:

- Los valores son creencias o cualidades que son importantes para nosotros; por ejemplo, la honestidad, la popularidad y el respeto.
- ¿Por qué valoramos las cosas de manera diferente? Hay muchos factores que pueden influir sobre nuestros valores, como nuestro trasfondo cultural, el lugar donde hemos crecido, el tipo de educación que hemos tenido, el trabajo que hacemos o incluso nuestras aficiones, entre otras cosas.

Sugerencias para ayudarle a su hijo con esta lección:

- Pídale a su hijo que describa la subasta de valores que tuvieron en clase. Pídale que le cuente cómo interpretaron los valores de sus padres y abuelos. ¿Los interpretaron correctamente?
- Hable sobre las creencias que son más importantes para usted. Pregúntele a su hijo cuál es la creencia que considera la más importante de todas. ¿Son sus valores los mismos que los de su hijo?

Lesson 6: Communicating with Respect

Para saber hablar es preciso saber escuchar.

(In order to speak it is necessary to know how to listen.)

Here are the main ideas from Lesson 6:

- To *respect* someone is to recognize their self worth and dignity. Being respectful to someone is to show them honor and consideration.
- Often, communication problems are the result of people feeling disrespected. They may feel as though their needs and feelings are not being considered.
- Respect is one of the strongest values that Latino children are taught at home. Showing respect is an important way to open and maintain positive communication with people of all ages and cultures.

Here's what you can do to help your child with this lesson:

- Tell your child about the person you respect most and explain why. It can be someone in your family or community, or maybe a famous person.
- How do you show respect for people? How do you know when someone respects you? Why do you think it is important to show respect for others? Discuss these things with your child.

Lesson 6: Comunicación con respeto

Para saber hablar es preciso saber escuchar.

Estas son las principales ideas de la Lección 1:

- *Respetar* a una persona es reconocer su autoestima y su dignidad. Ser respetuoso con alguien es honrar a esa persona y ser considerado con ella.
- Una causa frecuente de los problemas de comunicación es que la gente no se siente tratada con respeto, y que no se toman en cuenta sus necesidades y sentimientos.
- El respeto es uno de los valores más fuertes que se les enseña en el hogar a los niños latinos. Mostrar respeto es una de las formas más eficaces de lograr y mantener una comunicación positiva con gente de todas las edades y culturas.

Sugerencias para ayudarle a su hijo con esta lección:

- Háblele a su hijo sobre la persona a quien usted respeta más. Puede ser alguien en su familia o comunidad, o algún personaje famoso. Explíquele a su hijo por qué respeta usted a esa persona.
- ¿Cómo le muestra usted respeto a la gente? ¿Cómo sabe cuándo alguien le muestra respeto a usted? ¿Por qué piensa que es importante respetar a otros? Hable acerca de estas cosas con sus hijos.

Lesson 7: Listening with Respect

No hay peor sordo que el que no quiere oír.
(Worse than being deaf is the refusal to listen.)

Here are the main ideas from Lesson 7:

- One way to improve communication is to concentrate on hearing and understanding what the other person is saying. This is called *effective listening.*
- Rewording what someone has said shows them that you have heard and understood their message. This is a way of listening with respect and is sometimes called *reflective listening.*

Here's what you can do to help your child with this lesson:

- Discuss with your child how you can tell when someone is listening to you. Has there been a situation when someone wasn't listening to you? How did it make you feel?
- A way of listening with respect is to rephrase a person's opinion before giving your own. Ask your child to explain the "Check It Out" activity that he or she did in class. Try the exercise with your child, choosing any topic you find interesting. Take turns rephrasing one another's opinions.

Lección 7: Escuchar con respeto

No hay peor sordo que el que no quiere oír.

Estas son las principales ideas de la Lección 7:

- Algo que puede mejorar la comunicación es concentrarse en escuchar atentamente lo que otra persona está diciendo.
- Una forma de escuchar con respeto es repetir lo que la otra persona ha dicho en otras palabras. Esto le demuestra que usted ha escuchado y comprendido su mensaje.

Sugerencias para ayudarle a su hijo o hija con esta lección:

- ¿Ha habido alguna situación en la que alguien no le estaba escuchando? ¿Cómo se sintió usted? Dígale a su niño cómo sabe usted si alguien le está prestando atención.
- Una manera de escuchar con respeto es repetir la opinión de la otra persona usando otras palabras antes de expresar su propia opinión. Pídale a su niño que explique la actividad "Check It Out" que hizo en clase. Haga el ejercicio con su niño, usando cualquier tema que usted encuentre interesante. Túrnense repitiendo en otras palabras las opiniones de cada uno.

Lesson 8: Accepting and Expressing Feelings

Hablando se entiende la gente.

(Speaking is a way for people to understand each other.)

Here are the main ideas from Lesson 8:

- It is important to learn how to express ourselves and our feelings.
- One way we can express our feelings without hurting someone else is to use "I feel" statements.
- An example of how a parent can use an "I feel" statement is to say "Josie, when you don't clean up after you bake, I feel angry when our kitchen is all messy. I would like for you to clean up every time you bake."

Here's what you can do to help your child with this lesson:

- Talk with your child about how people show their feelings. Describe to your child how you know when she or he is happy, sad, angry, excited or disappointed.
- Ask you child to describe "I feel" statements. Share with her or him whether you think it is okay to use "I feel" statements at home.

Lección 8: Aceptar y expresar sentimientos

Hablando se entiende la gente.

Estas son las principales ideas de la Lección 8:

- Es muy importante aprender a expresarnos a nosotros mismos y a expresar nuestros sentimientos.
- Podemos expresar nuestros sentimientos, sin herir a nadie, hablando en la primera persona diciendo cosas como *"Yo* siento que..." o *"A mí* me parece que..."
- Por ejemplo, un padre puede decir: "Josie, siento enojo cuando no limpias después de cocinar y la cocina se queda toda sucia. Me gustaría que limpies cada vez que cocinas."

Sugerencias para ayudarle a su hijo con esta lección:

- Hable con su niño acerca de cómo la gente expresa sus sentimientos. Describa cómo usted se da cuenta cuando él o ella está feliz, triste, enojado, entusiasmado o desilusionado.
- Pídale que describa sus sentimientos usando frases como "Yo siento que..." o *"A mí* me parece que..." Dígale si a usted le parece bien usar esas expresiones en la primera persona en su casa.

Lesson 9: Thinking and Communicating

Camarón que se duerme, se lo lleva la corriente.

(The shrimp that falls asleep gets carried away by the current.)

Here are the main ideas from Lesson 9:

- When we communicate with someone to solve a problem, resolve a conflict or make a decision, we are using *critical thinking skills.*
- We solve problems and make decisions in many ways. One method of solving a problem is to follow these five steps: (1) define the issue, (2) suggest solutions, (3) state the consequences, (4) make a choice and (5) take action.
- It is important to consider how our decisions will affect our families and other people around us.

Here's what you can do to help your child with this lesson:

- In this lesson your child practiced making decisions. Think about how you make decisions and discuss this with your child.
- Ask your child to tell you about the *Tony and Manuel* case study that was discussed in class.

Lección 9: Pensar y comunicar

Camarón que se duerme, se lo lleva la corriente.

Estas son las principales ideas de la Lección 9:

- Cuando nos comunicamos con alguien para solucionar un problema, resolver un conflicto o tomar una decisión, estamos usando nuestra habilidad de pensar en forma constructiva.
- Resolvemos problemas y tomamos decisiones de muchas maneras. Una manera de solucionar un problema es seguir estos cinco pasos: (1) definir el problema; (2) sugerir soluciones; (3) examinar las consecuencias; (4) tomar una decisión; y (5) actuar.
- También es importante considerar cómo es que nuestras decisiones van a afectar a nuestros familiares y a otras personas que nos rodean.

Sugerencias para ayudarle a su hijo con esta lección:

- En clase, su hijo estuvo practicando el proceso de tomar decisiones. Háblele a su niño acerca de cómo usted toma sus decisiones.
- Pídale que le cuente el caso de Tony y Manuel, que se discutió en clase.

Lesson 10: Final Circle

Si quieres conocer a Inés, vive con ella un mes.
(If you want to get to know Inez, live with her for a month.)

Here are the main ideas from Lesson 10:

- Each of us has the ability to get along well with others even though we may be different.
- By accepting differences and building communication skills we learn to be sensitive to others.

Here's what you can do to help your child with this lesson:

- Ask your child what he or she liked best about *La Comunicación*. Does your child think that he or she will be able to communicate better after participating in the activities?

Thank you for participating in *La Comunicación*. We hope that you enjoyed helping your child learn and that you will continue to help your child build his or her communication skills.

Gracias!

Lección 10: Completando el círculo

Si quieres conocer a Inés, vive con ella un mes.

Estas son las principales ideas de la Lección 10:

- Cada uno de nosotros tiene la habilidad de llevarse bien con otros, aunque seamos muy diferentes.
- Al aceptar las diferencias y al aprender a comunicarnos mejor, aprendemos también a ser más considerados con los demás.

Sugerencias para ayudarle a su hijo con esta lección:

- Pídale a su hijo que le diga qué fue lo que más le gustó de la serie *La Comunicación.* Pregúntele si siente que se puede comunicar mejor después de participar en estas actividades.

Gracias por participar en *La Comunicación.* Esperamos que haya disfrutado poder ayudar a su niño a aprender, y que va a continuar ayudándole a mejorar su habilidad de comunicarse.

¡Gracias!

Appendix H
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About the Author

Gene Chávez, EdD, is Executive Director of the Center for Multicultural Outreach at Kansas City College and Bible School in Overland Park, Kansas. As Director, he coordinates and conducts training seminars throughout the United States in enhancing cross-cultural communication. Previously, Dr. Chávez shared his expertise in intercultural relations as a classroom teacher, counselor, author of bilingual education materials and numerous journal articles.

La Comunicación Curriculum Unit presents a culturally sensitive exploration of the communication process that is designed to enhance Latino students' self-esteem and improve the quality of their relationships. This curriculum for predominately Latino student audiences (grades 5–8) takes a careful look at how culture, personal background, age, feelings and other factors affect communication.

La Comunicación provides educators with 10 easy-to-follow lessons that include hands-on activities to help students:

- ✓ define stereotypes and identify how they can affect communication with others;
- ✓ describe how differences in values affect the communication process;
- ✓ practice effective listening;
- ✓ describe "I feel" statements and demonstrate how they are used;
- ✓ understand the critical-thinking model and apply it to active problem solving.

Parent participation sheets are included in both English and Spanish and identify each lesson's goals and show parents how they can reinforce the lessons with their child.

La Comunicación builds on the previous units of "The Latino Family Life Education Curriculum Series," which also includes *Cultural Pride* and *La Familia*. The series has been developed to make family life education culturally relevant and appropriate for Latino youth and to begin to lay the groundwork for preventing high-risk behaviors.

Also available for use with the curriculum unit are *La Comunicación Student Workbook* and *Papi, ¿que es el sexo?*, a Spanish language fotonovela that models ways parents can discuss sexuality issues with their children.

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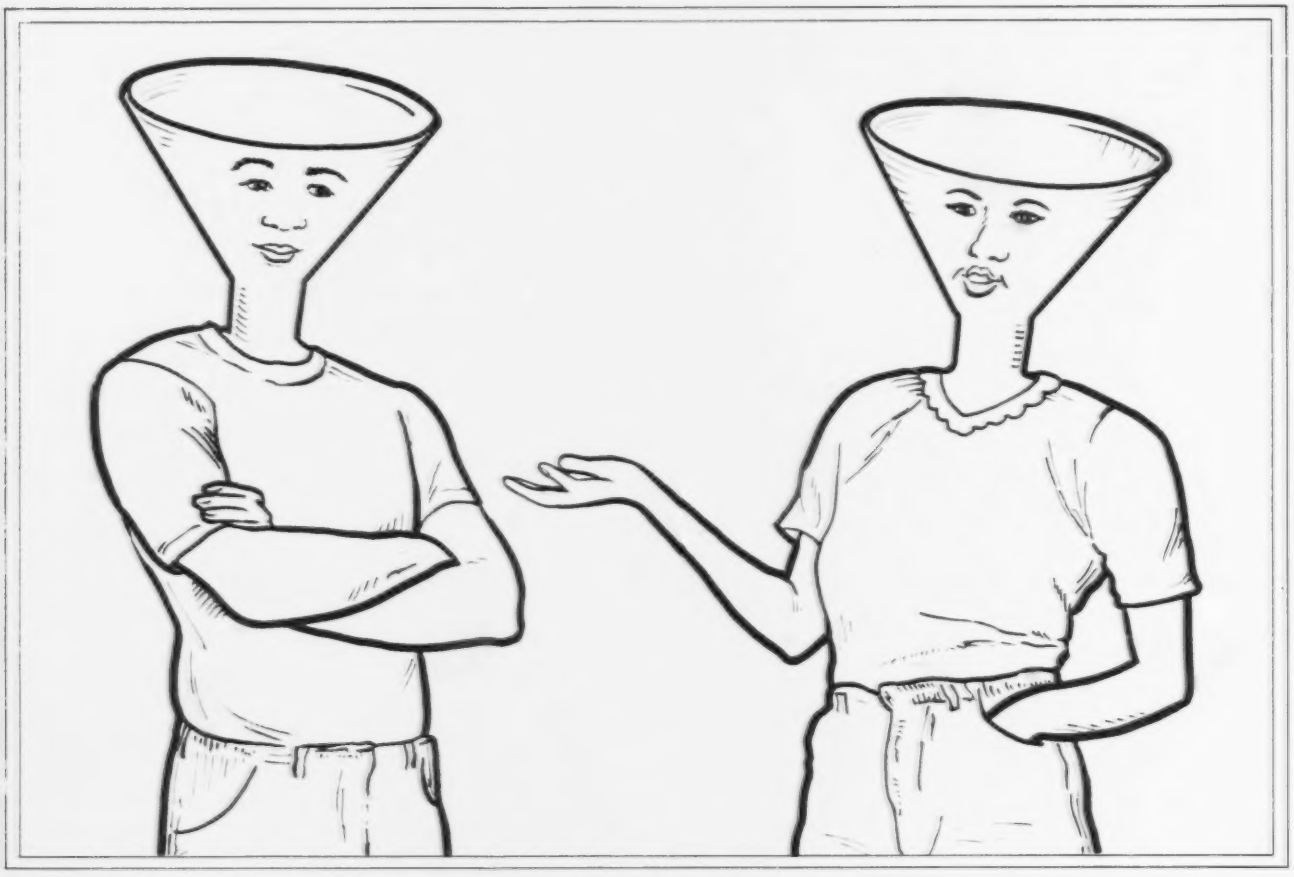
STUDENT WORKBOOK

La Comunicación



Gene T. Chávez, Ed D

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Ana Consuelo Matiella
Series Editor

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Latino Family Life Education Curriculum Series

La Comunicación

STUDENT WORKBOOK

Gene T. Chávez, EdD

Illustrations by Ron Salinas

Latino Family Life Education Curriculum Series

Ana Consuelo Matiella, MA
Series Editor

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Dedication

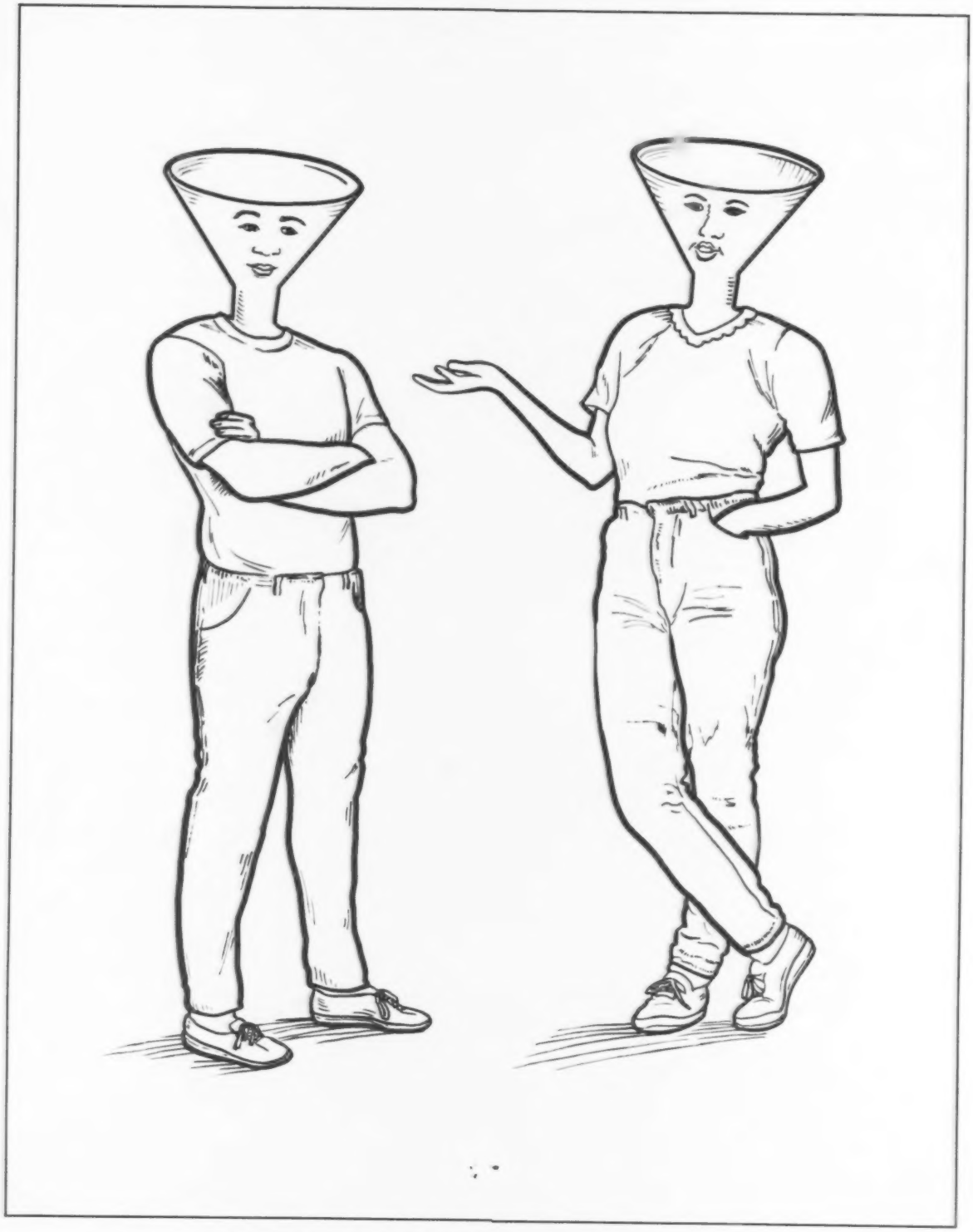
We dedicate this work to all students who are striving to develop multicultural skills for a multicultural world.

¡Buena Suerte!

Spanish Speaking Countries

Aquí se comunica en español.
This is where we communicate in Spanish.

- There are 22 Spanish-speaking countries in the world.
- If you speak Spanish, you can communicate with over 500 million people in the world.
- The United States of America has the 5th largest Spanish-speaking population in the world.



The communication process is like a funnel through which messages are filtered.

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Lesson 1
Communication as a Process

DICHO

El que mucho habla, pronto se calla.

(He or she who talks too much soon keeps quiet.)

Lesson 1 is an introduction to the communication process. In this lesson we will learn about verbal and nonverbal communication and how our "filters" influence what we hear and say.

¿Sabes Qué?

Adjectives which denote national origin are known in Spanish as *gentilicios*. Here are the *gentilicios* for the countries shown on the map on pages 2-3.

argentino
boliviano
chileno
colombiano
costarricense, costarriqueño
cubano
dominicano
ecuatoriano
español
estadounidense

guatemalteco
hondureño
mexicano
nicaragüense
panameño
paraguayo
peruano
puertorriqueño, portorriqueño
salvadoreño
uruguayo
venezuelano

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Notes

Latino family life is rich with cross-generational friendships. Do you have friends of many different ages?

Lesson 2
Communication Across Generations

DICHO

Cada viejito alaba su bastoncito.

(Each little old man praises his cane. Everyone praises what is his or hers, regardless of its merit.)

Lesson 2 is about improving communication with older people. In this lesson we begin to understand how stereotypes can keep us from getting to know people and communicating well with them.

¿Sabes Qué?

Long ago when life was simple and we only needed one name to identify ourselves, people took their surnames from their surroundings such as *Montes* (woods), *Del Valle* (from the valley); from their physical characteristics such as *Calvo* (bald), *Delgado* (slender); or from the work they did such as *Tejedor* (one who knits).

Often people identified themselves by their father's name. Some examples are: *González* (son of Gonzalo), *Rodríguez* (son of Rodrigo), *Martínez* (son of Martín).

For a list of some common Spanish surnames and their meanings, turn to Appendix B at the end of your student workbook.

Anastacio "Don Tacho" Moreno

Anastacio Moreno, "Don Tacho" as he was known in his *barrio,* lived a full life. He was born in the United States of Colombian parents in 1901. He was the eldest son of a family of eight children.

One of the things that Anastacio loved to do as a young boy was take care of the family animals—pigeons, chickens, goats and rabbits.

Because his parents were very poor, he dropped out of the sixth grade to help support his younger brothers and sisters. He worked at different kinds of low paying and seasonal jobs for many years and he often wished he had more education. During the Great Depression it was hard to get work; it was even harder if you had no education.

Like many Latino men during World War II, Anastacio fought for his country. He was proud of that. When he came back from Germany, what he wanted more than anything was to settle down and get a steady job.

As soon as he returned, Anastacio got a job as a janitor at the local school in the same neighborhood where he spent most of his childhood—*Barrio Anita.*

Later that year he met Rita Muñoz at the weekly dance in the plaza across the street from the church. They were married the following year. They built a small adobe house on a corner lot in *Barrio Anita.* In that same *barrio,* Anastacio and Rita raised two boys and helped them go to college and technical school—something Anastacio wished he had been able to do.

What Anastacio loved most about his life during those years was his family, his job, his *barrio* and his animals.

He was an animal lover and people used to say he had the gift of healing animals. Anastacio kept all kinds of animals in his back yard—pigeons, chickens, goats and rabbits. Later he also had dogs and cats and a parrot he called Cuca. His house soon became the center of the *barrio.*

Every day in the late afternoon before dinner, the neighborhood children came to help him feed his animals. And every day, after work, hundreds of pigeons would flock to the front of his house to be fed. It was plain to see that Anastacio was a very special person, because the animals, the birds and the children trusted him and loved him.

As the years went by, families with pets in the neighborhood relied on him to help with their sick or injured animals. One summer when Doña Pelona's prized rooster, Kiko, was run over by the UPS truck, no one thought the rooster would live. Doña Pelona brought the beautiful black and red bird over to Don Tacho's house wrapped up in a towel like a baby. The rooster was weak and badly injured. Although he recuperated slowly, he was out dodging cars in the streets again by the time school started.

The children and the families in his neighborhood all loved Anastacio. At first they called him Tacho, short for Anastacio, and as he got older and became more respected, they called him "Don Tacho." The *barrio* mothers and grandmothers always called him Don Tacho, *el de los pichones* (Don Tacho, the one with the pigeons).

Don Tacho lived a simple life. He lived, worked, raised his family and died in the same *barrio*.

Doña Rita died when Don Tacho was 79 years old. Although he lived alone until he died at age 84, his neighbors and sons watched over him, helped him with his groceries and continued asking for his advice about sick pets and injured pigeons.

Don Tacho was a respected member of his *barrio* and his community. He believed in himself, gave of himself and in return, accepted what life had to give him.

Notes

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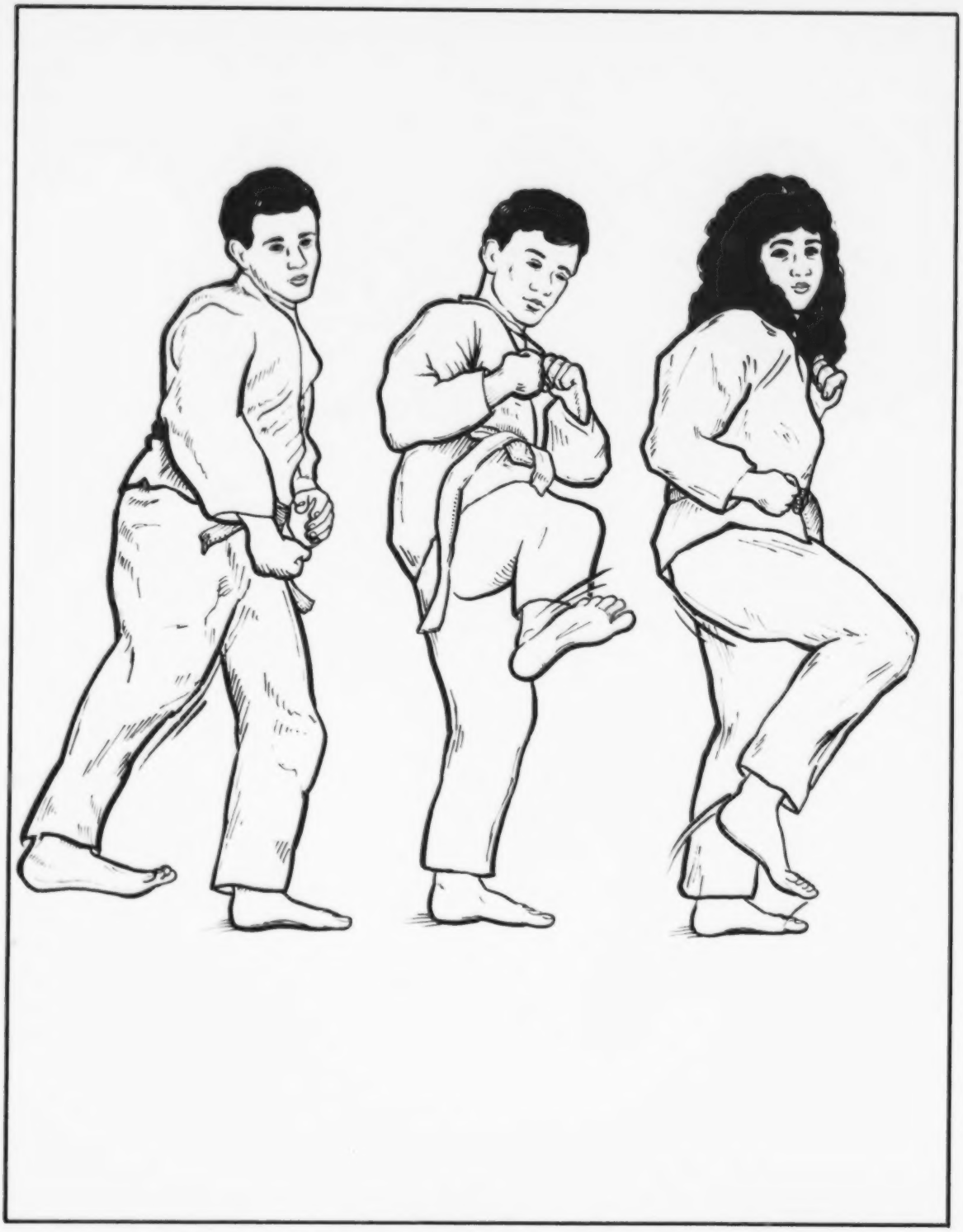


Have you thought about how male and female stereotypes get in the way of good communication?

Lesson 3
Communication Between Boys and Girls

DICHO

Por un borrego no se juzga la manada.

(You can't judge the flock by one sheep.
An entire group should not be judged
by one of its members.)

Lesson 3 addresses communication between males and females and ways to improve this communication. We will also identify female and male stereotypes and see how they impact communication.

¿Sabes Qué?

Almost everything we say and do communicates something about us. There are many ways of expressing who we are, how we are unique and what values are important to us. Great Latino communicators are presented in the ¿Sabes Qué? sections of your workbook to provide you with examples of famous Latinos who are expressing themselves by the excellence of their work.

The great Latino communicators presented in this workbook are:

Alma Flor Ada	Rita Moreno
Hilda Perera	José Cuauhtémoc (Bill) Meléndez
Cesar Chávez	Jaime Escalante
Edward James Olmos	

People Characteristics

Circle six characteristics that you associate with the opposite sex.

kind	clumsy
smart	sweetheart
tough	dude
good looking	big mouth
witty	good talker
cool	gossiper
religious	tattle tale
helpful	cry baby
good listener	crazy
cocky	lucky
nerdy	ugly
dumb	popular
awesome	wimpy
silly	giddy
sexy	rad
funny	snappy
adventurous	vain
strong	emotional
pushy	sloppy
violent	neat

Advice for Boys

Pretend you are writing an advice booklet on how to improve communication with the opposite sex. Write 5 suggestions below.

5 suggestions on how to improve communication with girls:

1.

2.

3.

4.

5.

Advice for Girls

Pretend you are writing an advice booklet on how to improve communication with the opposite sex. Write 5 suggestions below.

5 suggestions on how to improve communication with boys:

1.

2.

3.

4.

5.

Notes

When we are aware that culture acts as a filter, we are better prepared to accept our differences and look for similarities.

Lesson 4
Culture and Communication

DICHO

Cada quien a su manera.

(Each in his or her own way.)

Lesson 4 deals with culture and how it affects the communication process. Culture acts as a filter through which we funnel the messages we receive and send.

¿Sabes Qué?

Alma Flor Ada
Literature

Alma Flor Ada was born in Cuba and is a distinguished author of children's books in Spanish and a leader in bilingual education. In 1988 she won the Martha Salotti literary award for her book *Encaje de piedra (Stone Lace).*

What does Alma Flor Ada communicate?

Hilda Perera
Literature

Hilda Perera is also a distinguished author who has won the Lazarillo Award for her contribution to children's literature. One of her most famous books is *Kike*, a novel about a young Cuban boy who comes to live in the United States.

What does Hilda Perera communicate?

Values and Characteristics

Some General Values and Characteristics:

Los Matachines	Los Mazapanes
Believe people are basically good and kind.	Believe people are basically good and kind.
Strong believers in competition. Competition builds character. They believe that if you know how to compete, you will go far.	Believe in cooperation. Cooperation builds strong character. If you cooperate with others, it's easier to get things done.
Believe eye to eye contact is important in communication. They believe that you should look at people straight in the eyes when speaking.	Believe that looking at an older person straight in the eyes is disrespectful. When someone older talks to you, you should always look down.
Believe that when you say no, you should always explain why.	Believe that when you say no, it means no. You don't have to give reasons. Just say no.
Believe that when you are angry, you can show it respectfully by hissing.	Believe that when you are angry, you should withdraw and walk away. You don't have to say anything.
Are good problem solvers.	Are good problem solvers.

Case Study

This is a story about Rosie and Pete, both members of *Los Mazapanes* cultural group. Rosie and Pete meet. They like each other. They become good friends. They fall in love. They get married. They have a very cute child. They name him Maximiliano, Max for short. Time passes quickly for Rosie, Pete and Max. Before they know it, Max goes off to school. The school that Max goes to is operated and run by *Los Matachines*. *Los Matachines* believe that competition between students is healthy, and that students learn better if they compete against each other. Max has many abilities; one of them is spelling. He is a very good speller. One day the teacher announces there will be a school-wide spelling competition and all students are encouraged to participate. The teacher, knowing about Max's spelling ability, asks him to join in the competition. When Max's teacher asks him if he would like to participate in the spelling bee, Max simply answers "no," and looks down at his desk.

The teacher is confused, insulted, and even a little angry, so he lets out a "hiss." Max gets up and walks away. The teacher later comes back and asks Max again but instead of answering, Max gets up from his desk and walks away again. The teacher is now hissing loudly. He has decided to call Max's parents about his behavior.

Los Matachines y Los Mazapanes

Read the case study on *Los Matachines* and *Los Mazapanes* in your student workbook. Review the list of general values and characteristics and based on your impressions, answer the questions below.

1. Is there a communication problem between Max and his teacher?

2. What do you think it is?

3. How do you think Max feels?

4. How do you think the teacher feels?

5. Why do you think Max and his teacher are having a communication problem.

6. List some of the general values and characteristics that may be involved in this problem.

7. Can the communication problem between Max and his teacher be solved? How?

Notes

Can you think of how people's values affect the communication process?

Lesson 5
The Values Auction

DICHO

Quien sabe dos lenguas vale por dos.

(He or she who speaks two languages is worth twice as much.)

Lesson 5 provides an opportunity to examine your own and your family's values. In this lesson we will problem solve ways to improve communication with people who have different values.

¿Sabes Qué?

Cesar Chávez
Political Leadership

Cesar Chávez was one of the first Latinos to express pride in and dedication to Latino rights. He communicated his respect and dedication to Latinos by becoming a farm labor leader and today is recognized as a strong voice advocating farm worker rights.

What does Cesar Chávez communicate?

Student Activity Sheet

Personal Values Auction

Directions: Before the auction begins, circle 10 values on the list that are the most important to you. Decide how much you are willing to spend on each value and write the amounts on the blank lines. You have a total of $1,000 to spend. The minimum amount of money you can spend on a value is $50.

Values	$ amount of bid
1. great athletic ability	_____
2. ability to make friends	_____
3. happy family life	_____
4. ability to speak Spanish	_____
5. artistic skills and success	_____
6. love of learning	_____
7. good health	_____
8. chances for adventure	_____
9. lots of money	_____
10. ability to do very well in school	_____
11. success in the job of your choice	_____
12. good looks	_____
13. ability to fix cars, computers, build houses	_____
14. being important	_____
15. musical talent	_____
16. lots of great clothes	_____
17. ability to give love to others	_____
18. ability to help other people	_____
19. ability to take care of a large family including grandparents, aunts, uncles	_____
20. success at changing the world to make it a better place	_____
21. parent who trusts you	_____
22. going to college or university	_____
23. _____	_____
24. _____	_____

Family Values Auction

Circle 10 values on the list that you believe are most important to your parents. Write the amounts you think they would bid on the blank lines.

Follow the same procedures for the grandparents section.

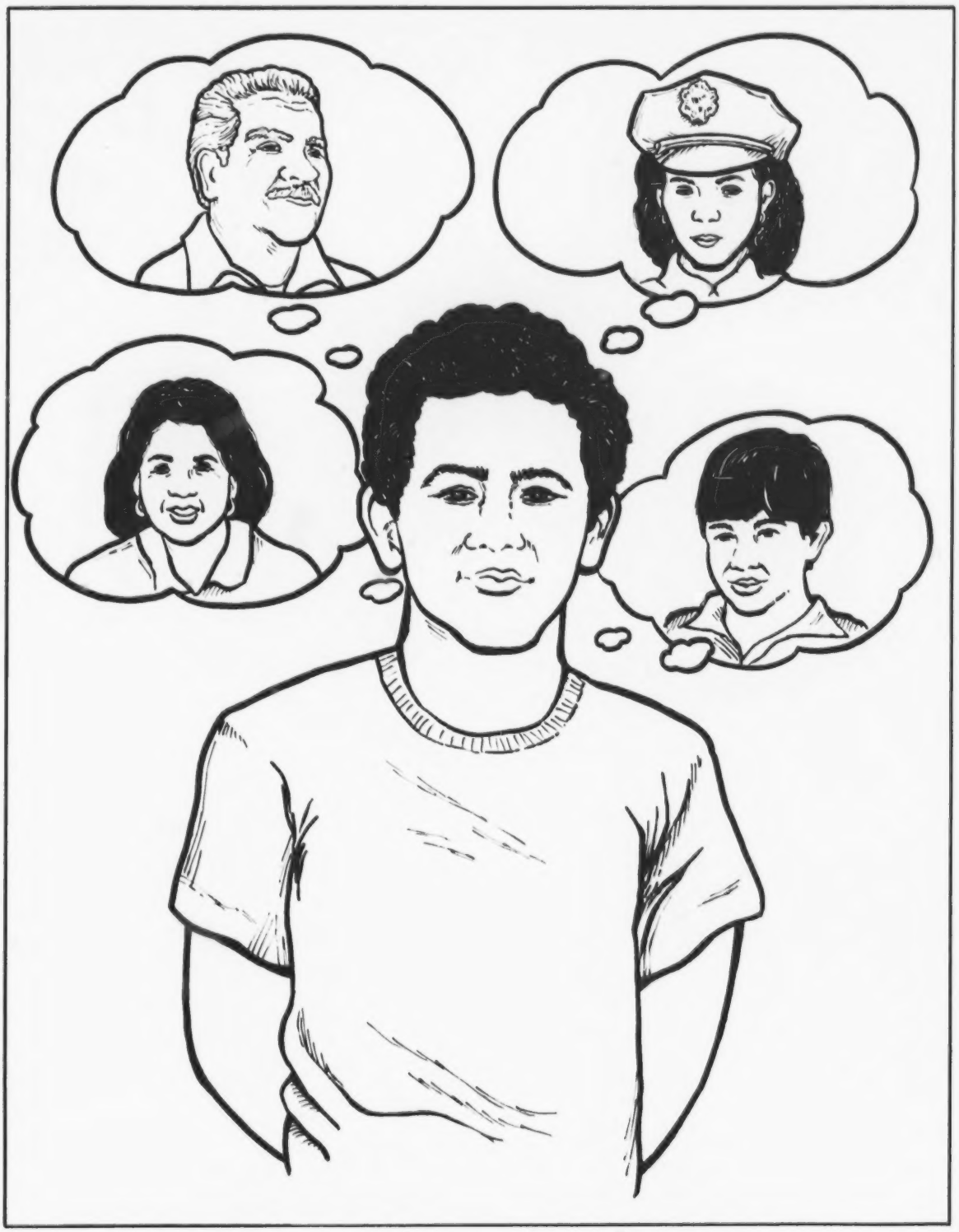
Parents

Values	$ amount of bid
1. great athletic ability	
2. ability to make friends	
3. happy family life	
4. ability to speak Spanish	
5. artistic skills and success	
6. love of learning	
7. good health	
8. chances for adventure	
9. lots of money	
10. ability to do very well in school	
11. success in the job of your choice	
12. good looks	
13. ability to fix cars, computers, build houses	
14. being important	
15. musical talent	
16. lots of great clothes	
17. ability to give love to others	
18. ability to help other people	
19. ability to take care of a large family including grandparents, aunts, uncles	
20. success at changing the world to make it a better place	
21. parent who trusts you	
22. going to college or university	
23. _____	
24. _____	

Grandparents

Values	$ amount of bid
1. great athletic ability	
2. ability to make friends	
3. happy family life	
4. ability to speak Spanish	
5. artistic skills and success	
6. love of learning	
7. good health	
8. chances for adventure	
9. lots of money	
10. ability to do very well in school	
11. success in the job of your choice	
12. good looks	
13. ability to fix cars, computers, build houses	
14. being important	
15. musical talent	
16. lots of great clothes	
17. ability to give love to others	
18. ability to help other people	
19. ability to take care of a large family including grandparents, aunts, uncles	
20. success at changing the world to make it a better place	
21. parent who trusts you	
22. going to college or university	
23. _____	
24. _____	

Notes



Think of the people you respect in your life.
How do you show your respect for them?

Lesson 6
Communicating with Respect

DICHO

Para saber hablar es preciso saber escuchar.

(In order to speak it is necessary to know how to listen.)

Lesson 6 deals with the importance of respect or *respeto* in communication. In this lesson we also think about people we respect and why.

¿Sabes Qué?

Edward James Olmos
Stage and Screen

Most students in America would recognize him as Lieutenant Castillo in "Miami Vice." Edward James Olmos expresses his support and concern for Latino youth through his efforts in promoting better education for young people. In 1989, Mr. Olmos was nominated for an Academy Award for his role as Jaime Escalante in the movie "Stand and Deliver."

What does Edward James Olmos communicate?

Student Activity Sheet

People I Respect

1. Think of 3 people you respect. In the spaces provided write their names, their relationships to you and their ages.

Name	Relationship to you (friend, brother, sister, aunt, uncle, etc.)	Age

2. What qualities do these people have that causes you to feel respect for them?

3. List 3 ways you could show them that you respect them.

Notes

"Mama was very angry when I got home so late from soccer practice. This was not a good time to talk."

Lesson 7
Listening with Respect

DICHO

El peor sordo es el que no quiere oír.

(Worse than being deaf is the refusal to listen.)

Lesson 7 provides an opportunity to practice effective listening. This lesson encourages you to hear and understand what others say before you respond.

¿Sabes Qué?

Rita Moreno
Stage and Screen

Rita Moreno was born in Humacao, Puerto Rico. She is a dancer, actress and film producer. She is the only artist to receive four of the most prestigious awards in arts and entertainment: an Emmy, a Tony, a Grammy and an Oscar. She has earned a special place in the hearts of many children for her work on "The Electric Company." She is a strong supporter of education.

What does Rita Moreno communicate?

Communication Problems

Group I - Communication Problem with Peers:
Discuss what a person can do to improve communication with a friend who is having a hard time listening.

Possible scenario: You are talking with your friend about a bike accident you had on the way to school. You injured your knee and you are upset. Instead of listening to you with respect, your friend starts tapping on the table.

Group II - Communication Problem with Parents:
Discuss what a person can do to improve communication with a parent who is having a hard time listening.

Possible scenario: You are late getting home from soccer practice. As you walk in your mom is waiting by the door. She looks very upset and starts yelling at you. You try to explain what happened but she doesn't listen. She is too angry right now.

Group III - Communication Problem with a Boyfriend or Girlfriend:
Discuss what a person can do to improve communication with a person of the opposite sex who is having a hard time listening.

Possible scenario: There is a boy/girl you really like and you finally managed to make a date to go to the movies. A day before the date, you have to cancel because of a family obligation. When you try to explain, she/he doesn't understand. He/she feels like you are brushing him/her off.

Group IV - Communication Problem with a Person from Another Culture:
Discuss what a person can do to improve communication with a person from another culture.

Possible scenario: A very nice young woman from El Salvador just moved into your neighborhood. She walks to school alone every day and you would like to get to know her. You don't speak Spanish and she doesn't speak English.

Group Problem Solving

Directions: Complete only one student activity sheet per group. Write the name of all the group members in the blanks provided. Discuss the problem that your group has been assigned or the one you chose and answer the following questions:

1. Names of persons in group _____

   _____

   _____

   _____

2. What is the problem?

   _____

   _____

   _____

3. What are 3 possible solutions to the problem?

   1. _____

   2. _____

   3. _____

Notes

*"When Rachel said my egg and chorizo burro looked gross,
I felt embarrassed and hurt."*

Lesson 8

Accepting and Expressing Feelings

DICHO

Hablando se entiende la gente.

(Speaking is a way for people to understand each other.)

Lesson 8 is about how feelings affect the way we communicate and the way we react to what we hear. In this lesson we practice using "I feel" statements.

¿Sabes Qué?

José Cuauhtémoc (Bill) Meléndez
The Arts

José Cuauhtémoc (Bill) Meléndez is a Mexican-American animator who worked with Walt Disney and has received the Emmy and Peabody awards for his work on the comic strip *Peanuts*.

What does José Cuauhtémoc (Bill) Meléndez communicate?

"I Feel" Statements

Read the following situations and change the "You" statements to "I feel" statements by filling in the blanks following each situation. Be sure to ask as many questions as you need to ask!

1. Your big sister wants to wear your new sweater. Last week she wore your new teeshirt and returned it with a stain on the front. You want to say, "No way, you're such a slob! You always ruin my clothes."

   Instead, you say:

   I feel _____

   when _____

   I want _____

2. Your friend Rachel likes to put you down in front of other friends. Today your mother made a chorizo and egg burro for your lunch, knowing that it's your favorite. When you take out your burro, she says "Oh, gross. What is that? It looks awfully greasy!" You feel like saying, "Why don't you go look in the mirror and scare yourself?"

   Instead, you say:

   I feel _____

   when _____

   I want _____

Student Activity Sheet

3. There's a dance after the Friday night basketball game. Your parents insist you come straight home after the game. They say you're too young to be out so late and too young to go to dances. They've also heard that there are a lot of things going on at the dances that you shouldn't get involved in. You feel like shouting, "You never let me do anything! You treat me like a baby! And you're too old-fashioned to know what's going on."

   Instead, you say:

   I feel _____

   when _____

   I want _____

4. Make up your own situation

   _____

   _____

   _____

   _____

   _____

   I feel _____

   when _____

   I want _____

Notes

Tony and Cecilia thought Mr. Rodriguez might appreciate some help in the neighborhood clean-up.

Lesson 9
Thinking and Communicating

DICHO

Camarón que se duerme, se lo lleva la corriente.

(The shrimp that falls asleep
gets carried away by the current.)

Lesson 9 provides an opportunity for you to practice using critical thinking skills. The critical thinking model described in this lesson can be used to make decisions, solve problems and resolve conflicts.

¿Sabes Qué?

Jaime Escalante
Education

Jaime Escalante is a math teacher at Garfield High School in Los Angeles. He is a well-respected and dedicated teacher who has succeeded in motivating his students to excel.

The film "Stand and Deliver," starring Edward James Olmos, has won Mr. Escalante some well-deserved recognition for his efforts. However, as with other all-Ameri-

can heroes, Mr. Escalante was a hero long before he was nationally recognized.

What does Jaime Escalante communicate?

Critical Thinking Skills

Read the paragraphs below and label with one of the following critical thinking skills:

a. Define the issue
b. Suggest solutions
c. State the consequences
d. Make a choice
e. Take action

1. _____

One afternoon Tony and Manuel were walking home from school. Mr. Rodriguez, their 78-year-old neighbor, was out in his herb garden. He was usually there in the afternoons. He kept a nice garden and sometimes he would go up and down the street with a large green garbage bag, picking up papers and cans. Today he looked very angry. When Tony and Manuel passed by he waved his cane at them and said, "I'm tired of picking candy wrappers out of my herb garden. Why can't you kids pick up after yourselves?" Both Tony and Manuel felt embarrassed by what happened. Tony said to Manuel, "Mr. Rodriguez thinks we trashed his garden and it wasn't us." Manuel said, "He looks really mad right now. We'd better just keep walking and not say anything."

2. _____

The next day after lunch, Manuel and Tony were playing basketball with some other kids from the neighborhood. Tony told Cecilia about what happened. Cecilia came up with the idea to surprise Mr. Rodriguez one afternoon by showing up with rakes and garden tools to help him with the yard work. Marie and Leroy suggested showing up once a week to pick up garbage. Pretty soon the rest of the kids came up with a whole list of things they could do to help Mr. Rodriguez.

3. _____

When Tony got home, he told his father about what happened. Tony's father grew up in the neighborhood and had known Mr. Rodriguez for a long time. He told Tony that Mr. Rodriguez had always taken a lot of pride in his neighborhood and that he was probably frustrated about all the work he had to do. He suggested that Tony and Manuel might want to think of ways they could help Mr. Rodriguez keep the neighborhood clean.

Student Activity Sheet

4. _____

A few of the kids didn't like the idea. Julia didn't think they should surprise him because he might be in a bad mood. José said, "What if Mr. Rodriguez doesn't want us to help him?" Manuel didn't want to do it because he said Mr. Rodriguez looked like he was going to hit him with his cane.

5. _____

Cecilia had a suggestion. They could try one of the things from the list and see how Mr. Rodriguez felt about it. Tony agreed with Julia about not surprising him, and volunteered to go to Mr. Rodriguez's house and tell him about their clean-up plan. He also wanted an opportunity to tell him that he and Manuel weren't the ones who trashed his garden.

6. _____

The next afternoon, Tony, Manuel and Cecilia went over to Mr. Rodriguez's house. Manuel decided he didn't want to go into Mr. Rodriguez's yard so he waited at the corner to see what happened. Mr. Rodriguez was out picking cilantro from his garden and was in a much better mood. When Tony and Cecilia told him about their plan he smiled and gave them two bunches of cilantro to take home.

Adapted from *Communication for a Livable World*, by Jory Post and Alan Friedman. Santa Cruz, CA: Network Publications, 1988.

Notes

Lesson 10
Final Circle

DICHO

Si quieres conocer a Inés, vive con ella un mes.

(If you want to get to know Inez, live with her for a month.)

Lesson 10 is the last lesson of *La Comunicación* unit. It gives you a chance to discuss how you communicate and get along with someone who doesn't think the way you do.

¿Sabes Qué?

Researchers have shown that humans need touch. In fact, touch is an important element in the communication process. Touch acts as a communicator of love, acceptance and warmth. Appropriate touching communicates caring and concern for the feelings of others.

From the earliest stages of human development, one learns to give and receive expressions of love and appreciation through sensory contacts. We never outgrow the need for the comfort that touch provides. The next time you have an argument with a friend or loved one, try taking his or her hand or touching his or her shoulder to see the calming effect this simple act of concern has on both of you.

Appendix A
Dichos

Lesson 1

El que mucho habla, pronto se calla.

(He or she who talks too much soon keeps quiet.)

Lesson 2

Cada viejito alaba su bastoncito.

(Each little old man praises his cane.
Everyone praises what is his or hers,
regardless of its merit.)

Lesson 3

Por un borrego no se juzga la manada.

(You can't judge the flock by one sheep.
An entire group should not be judged
by one of its members.)

Lesson 4

Cada quien a su manera.

(Each in his or her own way.)

Lesson 5

Quien sabe dos lenguas vale por dos.

(He or she who knows two languages
is worth twice as much.)

Lesson 6

Para saber hablar es preciso saber escuchar.

(In order to speak it is necessary
to know how to listen.)

Lesson 7

El peor sordo es el que no quiere oír.

(Worse than being deaf is the refusal to listen.)

Lesson 8

Hablando se entiende la gente.

(Speaking is a way for people to understand each other.)

Lesson 9

Camarón que se duerme, se lo lleva la corriente.

(The shrimp that falls asleep
gets carried away by the current.)

Lesson 10

Si quieres conocer a Inés, vive con ella un mes.

(If you want to get to know Inez,
live with her for a month.)

Appendix B

Origins and Meanings of 15 Spanish Surnames

Acosta: Coming from the Spanish town of Acosta; living near the coast.

Aguilar: From *aguila,* which means eagle. *Aguilar* means like an eagle; could also have been derived from living near an eagle's nest.

Alvarez: Son of Alvaro. *Alvaro* means prudent or wise.

Anaya: Derived from the Basque word meaning brother.

Lopez: Son of Lope or Lupe. These names are derived from *lobo,* meaning wolf.

Morales: Son of Moral. *Moral"* means a place where mulberry trees grow. The surname may have been derived from living near a *moral,* a mulberry tree grove.

Ochoa: Comes from the Basque word *otso,* meaning wolf.

Pacheco: Derived from the Latin word *fransicus,* which means free and emancipated man.

Perez: Son of Pero. Pero is a term of endearment for Pedro.

Quintana: Coming from the town of Quintana in Spain. Also could have been derived from living in or near a *quinta*. A *quinta* was a hacienda where one had to pay a fifth of one's earnings for rent. *Quinta* means one fifth.

Ramirez: Son of Ramiro. *Ramiro* means wise protector.

Rodriguez: Son of Rodrigo. *Rodrigo* means distinguished leader.

Rojas: Redhead.

Rosales: One who lives near rosebushes or one who cultivates roses.

Sanchez: Son of Sancho. Sancho is derived from the Latin *sanctus* and means saint or saintly.

For more information on other Spanish surnames, see *Spanish Surnames in the Southwestern United States: A Dictionary,* Richard D. Wodds and Grace Alvarez-Altman. Boston: G.K. Hall, 1978.

Adapted with permission from *El Sabelotodo*. Shirley Costigan, Carmen Muñoz, Mark Porter and Juan Quintana. Carmel, CA: Hampton-Brown Books, 1989.

Appendix C
Spanish Word List

Burro: A rolled-up tortilla stuffed with meat or other filling.

Chicano: A word that many Mexican-Americans use to identify themselves. Chicano is derived from the word Mexicano—the "x" in Nahuatl was pronounced as "ch." This ethnic label acknowledges the Indian roots of many Mexican-Americans.

Chorizo: Mexican or Spanish sausage.

Latino: A term used to identify different groups of people from Mexico, Central and South America and Spain.

Madrina: Godmother.

Nieto: Grandson.

Padrino: Godfather or godparent.

Papel en la pared: Paper on the wall.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position.

Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

Tías: Aunts.

Tíos: Uncles.

Tortilla: Flat cake made of flour, lard, salt and baking powder or corn, lime and water. In Mexico and many Central American countries *tortillas* and beans are the basic staples. In Spain a *tortilla* is an omelet.

Appendix D
Glossary of Special Terms

Brainstorm: To freely contribute ideas on a subject to a group without being criticized or judged.

Characteristic: The peculiar distinctive qualities of a person or thing.

Communication: To pass information on from one person to another, involving a sender, receiver and a message. Can be verbal or nonverbal and is influenced by judgments, feelings and world view.

Communication barrier: A block that keeps us from communicating effectively with one another.

Communication funnel:

The Communication Funnel

A message goes into the top of the funnel and goes through many filters, such as language, culture, age and gender. When we receive a message, what we hear is "filtered" through various factors, such as the language we speak, how we think and feel, our cultural background, age and sex.

Consensus: When all group members are willing to support the group's decision.

Consequence: The result of an action.

Consideration: Thoughtful or sympathetic regard or respect for others.

Critical thinking skills: In the context of this curriculum, skills used to make a decision, problem solve and resolve conflicts.

Culture: The sum total of the way we live. It includes our beliefs, customs and guides for behavior that we share with members of the group of people we identify with. Culture includes the way we express ourselves through language, our ways of thinking and styles of communication, both verbal and nonverbal.

Direct communication: Stating feelings and or opinions directly, straightforwardly.

Disrespect: Lack of respect. See definition of respect in this glossary.

Effective listening: To concentrate on hearing and understanding what someone is saying.

Filter: In the context of this curriculum, anything that might affect the way a message is received and communication affected. Culture, age, gender and values are examples of filters.

Generalization: A statement or judgment that we make when we have only a limited amount of information about something.

Multicultural: Coming from more than one culture.

Nonverbal communication: To communicate without the use of spoken words—using body language.

Paraphrase: To reword what someone has said.

Peer: Someone of the same rank, an equal, a companion or associate.

Perceive: To grasp mentally, to feel or take note of.

Preconceive: To form an opinion before having the facts.

Receiver: In the context of this curriculum, someone who listens to a message.

Reflective listening: To rephrase what someone has said.

Respect: To show consideration for others, to appreciate their attributes. To respect someone is to show them honor and consideration.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

Sender: In the context of this curriculum, someone who is sending a message.

Stereotype: To assign characteristics to people because they are members of a group, instead of getting information from experiences with them as individuals. Learned generalizations about people that have become fixed in our minds.

Value: Any belief or quality that is important, desirable or prized.

Variable: Anything that is likely to affect or change something.

Verbal communication: To communicate with spoken words.

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